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MDCCCLXXX.

P R E F A C E.

A FEW words of Preface seem necessary to state the plan of this edition. Brevity has been studied, because short notes are more likely to be read and therefore to be useful. And for information on the life and writings of Aristophanes generally, the student cannot go to a better source than the introductory matter in Meineke's edition, which includes Ranke's life of the poet, and is in other respects excellent. I could have done little more than translate or abridge this : and to do so, when it is accessible to all, seemed hardly worth while.

Aristophanes is not usually read till some considerable knowledge of the tragic poets has been acquired : therefore a fair amount of scholarship has been presumed, and points which have been satisfactorily discussed by former editors of *Æschylus*, *Sophocles*, and *Euripides* are not dwelt upon. The materials have been, as it is, large enough to perplex, and often cause a doubt, what to choose, what to leave. There are the stores of the Scholiasts : abundance of learning from our older scholars collected in Bekker's edition : plenty of illustration from comic writers in *Athenæus*, hunted out with praiseworthy care by Mitchell. Many editions are there both of the whole of our author and of separate plays ; and there is no lack of translators. The notes of this edition are of course largely indebted to all these ; which yet I will not claim to have examined exhaustively.

The text adopted is mainly that of Dindorf in the *Poetæ Scenici Græci*. Deviations from it are noticed where they occur : and a table of the variations of Meineke from Dindorf has been prefixed to each play. I have taken Dindorf's text rather than Meineke's, because it seems to keep closer to the manuscripts : but Meineke's corrections are often excellent, and in many places are what Dindorf prefers in the notes to his complete edition. Yet now and then Meineke seems overbold in adopting conjectures from the German critics, which though ingenious are not necessary. However, I will not venture to say, that on the whole Dindorf's is the better text, as I have had no power of actually examining the manuscripts. For this same reason no separate critical notes are given. They would be but a reproduction of others' labours without collation of MSS., and would have no independent value : others more able and with more opportunities are engaged on the text : and, in Aristophanes especially, the criticism of the text seems to be in most cases closely connected with its interpretation.

CAMBRIDGE, 1867.

INTRODUCTION TO THE ACHARNIANS.

THE *Acharnians* is the first in order of the plays of Aristophanes which have come down to us; and the date of its exhibition may, from passages in the play, be fixed at B.C. 425. For *Dicæopolis* says it is the sixth year since the rural *Dionysia* were held and *Copaic* eels brought (v. 266, 890); and the last *Dionysia* must have been in the year 431, before the Theban attack on *Platæa*, and the conflux from the country into Athens which shortly followed (Thuc. II. 2, 14). With this date other circumstances agree. *Sitalces* is mentioned as living, who died in 424 (Thuc. IV. 101); *Minoa* was already taken (v. 760), and its capture was as we know (Thuc. III. 51) in 427. A political aim in the play was to advise peace. The *Acharnian* borough had suffered much by the invasions of *Attica*, and were an important part of the state (Thuc. II. 19, 20, 21): therefore to win them to the peace party would be to win the bitterest foes of the *Lacedæmonians*. *Cleon* is attacked and laughed at for failure in his charges against the poet; and a further castigation of that demagogue is promised (v. 300); which shows that the play of the *Knights* was even then contemplated.

This play was exhibited in the name of *Callistratus*, as was the *Babylonians*, which preceded it, and (probably) the *Banqueters*, our poet's earliest play. His reasons for exhibiting in another's name are best given by himself in the *Parabasis* of the *Knights* (v. 512 sqq.): nor need we, as some do, suppose

2 INTRODUCTION TO THE ACHARNIANS.

him to have been disqualified for competition by youth. From the Acharnians we may partly infer the subject-matter of the Babylonians; for it was on this play that Cleon grounded his charge against the poet of speaking ill of Athens before the assembled foreigners (v. 502 sqq.); and in the parabasis it is said (v. 633—642) that he had checked the Athenian credulity and taken down their pride. Whether this accusation was of Callistratus, or of Aristophanes, or known to be aimed at Aristophanes even if nominally brought against Callistratus, is questioned. Ranke holds the former view; Müller urges the latter with some force in the preface to his edition of the Acharnians. That the true authorship of the plays should be quite unknown, seems unlikely, and the hint of the coming play of the Knights (v. 300) has more force as from Aristophanes. And in the Knights (v. 512) Aristophanes talks of being asked why he did not exhibit on his own account: but how could that be if it were not already known that he wrote plays though exhibiting them through others? Perhaps Callistratus acted Dicæopolis, and was nominally responsible (see v. 376—380), but the true author was known to be Aristophanes.

ARGUMENT.

DICÆOPOLIS is sitting in the Pnyx, grumbling and disgusted with the war and resolved to get peace somehow. The Prytanes come ; business begins : but Amphitheus who offers to get peace is thrust out, while foreign embassies are heard. Dicæopolis laughs at their nonsense and fine stories, gets into a squabble with some Thracians, and the assembly is broken up. Amphitheus had meanwhile gone to Lacedæmon to procure a special truce for Dicæopolis : with which he returns, gives it to Dicæopolis, and takes to his heels. The chorus of Acharnians rush in, enraged at the idea of peace : and, when Dicæopolis comes out ready to keep the Dionysia, they turn on him, abuse him, and are going to stone him, but he gets them to hear him, engaging to speak with his head on a block, and to show that they are wrong. But first he goes to Euripides, and borrows the rags of Telephus. Piteously arrayed in these he comes out and speaks for his life : represents the war as mainly brought about by a small party, and from ridiculous causes, showing that they had been, in regard of the Lacedæmonians, less sinned against than sinning. Half the chorus are won over at once, half still cry for war, and call in Lamachus. Dicæopolis makes fun of him, shows that the old, hard-working, and deserving get nothing now-a-days, but all office and emolument falls to the young patrician profligates. He thus wins the whole chorus, and goes off proclaiming an open market for all but Lamachus.

The chorus in the parabasis clear their poet of the charge

of bad citizenship, showing that though no flatterer, he was a sound and useful adviser. They then remonstrate with the state for not paying sufficient respect to the older men, and for letting the young have unfair advantages over them.

Dicæopolis returns to hold his market. Anon comes a Megarian with his two daughters. He dresses them up as pigs, and sells them for some garlic and salt. An intrusive informer is driven out. The Megarian goes away; and the Chorus congratulate Dicæopolis on the blessings he will reap. Then enters a Bœotian with fish, flesh, fowl, and sundries, which he barter for the specialty of Athens—an informer—one Nicarchus; who, coming in to inform, is seized, packed up like crockery, and taken off. Lamachus now tries to buy something for the Feast of Pitchers, but is refused. The Chorus again praise the blessings of peace, and the Feast of Pitchers is proclaimed. A countryman, a bridegroom's man, and a bridesmaid come in, to get some share of the truce: only the last gets a little. Again Lamachus appears; but this time he is ordered out on service, and the preparations of the two for feast and fray are amusingly contrasted.

Lamachus goes to war: Dicæopolis to eat and drink. The chorus meanwhile in a short address vent their spleen on Antimachus for cheating their poet of a dinner.

The heroes return, one wounded, the other tipsy; Dicæopolis mocks Lamachus who is to be taken off to the surgeon, while he himself having won the wine-skin (as the best tippler) goes off with the chorus in jovial procession to claim his prize.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ

TABLE OF THE READINGS OF LINDSAY'S AND MUNKES TEXTS.

	<i>Lindsay.</i>	<i>Munkes.</i>
1	οὐρανὸν	πῖ ουρανόν
12	οὐρανῶν	οὐρανῶν
13	οὐρανῶν	Μῆτις
23	ἀλλ' ὡς ἴσθης, πρὶν ἢ πρῶτον	ἐπὶ τῶνδε τῶνδε τῶνδε τῶνδε
24	ἀλλ' ὡς ἴσθης	ἐπὶ τῶνδε
25	ὡς ἴσθης	ἐπὶ τῶνδε
26	πρὶν ἢ πρῶτον	πρὶν ἢ πρῶτον
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	<i>Dindorf.</i>	<i>Meineke.</i>
436	[ἐνσκευδάσθαι μ. ο. α.]	ἐνσκευδάσθαι μ. ο. α.
446	εὐδαιμονίης	εὐ σοι γένοιτο
461	μὰ Δί' οἶσθ'	μὰ Δί' οἶσθ'
464	ἀνθρῶπ'	ἄνθρωπ'
479	κλεῖε	κλήε
508	τοὺς γὰρ...λέγω.	om.
531	ἤστραπτεν	ἤστραπτ'
538	κούκ ἤθέλομεν	οὐκ ἤθέλομεν δ'
556	ἡμῶν	ἡμῶν
563	οὐδέ	οὔτι
575	ὦ Δάμαχ'...λόχων	om.
578	οὗτος σὺ...τάδε	om.
582	ἱλιγγίῳ	ἐλιγγίῳ
588	ΔΙ. πτίλον γάρ εστιν;	πτίλον γάρ εστιν
608	ἀμηγέπη	ἀμηγέπη
610	πολιός ὢν; ἐνί,	πολιός ὢν ἐνν;
612	κευφορίδης	ἡ Εὐφορίδης
613	οἶδέν	εἶδέν
640	εὔρετο	ἡὔρετο
646	οὔτω δ'	οὔτως
672	ἀγροικότερον	ἀγροικότονον
683	γῆρα	γῆραι
700	πρὸς ἀλισκόμεθα	προσαλισκόμεθα
701	τίς	τί
710	-σεν ἂν μὲν	-σε μέντ' ἂν
712	περιετόξευσεν	ὑπερετόξευσεν
722	ἐφ' ᾧ τε...μή.	om.
746	γρυλλιεῖτε	γρυλλιεῖτε
748	καρυξίῳ Δικαιόπολιν δπα.	καρυξίῳ. Δικαιόπολις δὲ πᾶ.
759	ἀμέ	ἀμέ
770	τοῦδε	τῷδε
772	θυμητιδᾶν	θυμητιδᾶν
779	τ' ἀποισῶ	τὸ ἀποίσω
791	ἀλλ' ἂν π. κἀναχῶ. τριχί	αἴκα π. δ' ἀναχῶ. θ' ὕστριχι
795	γίγνεται	γίνεται
798	Ποτειδᾶ κἂν ἀνευ γα	Ποτειδᾶν καὶ κ' ἀνευ γα
801	κοτ κοτ κοτ.	...κοτ κοτ.
817	ἐμυντῶ	ἐμυντῶ
823	φαντάζομαι	φαντάζδομαι
824	ὑπὸ του	ΔΙ. ὑπὸ τοῦ;
826	μαθὼν	παθὼν
849	ἀεὶ	αὔ
867	νῆ...ἐπιχαρίττω γ' ὦ	νεῖ...ἐπεχαρίξα μῶ
880	ἐνύδρους ἐγγέλεις	ἐνύδριας ἐγγέλις
884	τῷδε	τεῖδε
—	κῆπιχαρίττα	κῆπιχαρίτται
898	ἰώνγα	ἰώνγα
899	ἄξεις ἰών;	ἄξεις; ΒΟ. ἰών
905	ὥσπερ...σιῶ	om.
912	ταυταγί. τί δαὶ π.	ταῦτα. τί δὲ κακὸν π.
917	καὶ	διὰ
919	Ν. οἶμαι. Δ. τίτι τρ.;	οἶμοι· τίτι τρ.;
939	τὰ πράγματ'	καὶ πράγματ'

8 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
948	om.	σὺ θέριζε
967	ἐπὶ ταρίχη	ἐπὶ ταρίχει
981	παροίνιος	παραινικός
997	βσχον	βρχον
1044	λιμῶ με	λιμῶ 'μέ
1062	ἀξία	αἰτία
1064	οἷσθ' ὥς...φράσον	om.
1102	δὴ παῖ	δημοῦ
1107	ὠνθρωπε...δπλων;	post v. ἀλλ'...κατέδομαι
1108	ὠνθρωπε...κίχλας;	post v. ὠνθ'...δπλων.
1150	τὸν μελέων	τῶν μελέων
1166	τῆς κεφαλῆς	τὴν κεφαλὴν
1172	μάρμαρον	βόρβορον
1179	παλινόρον	παλινόρρον
1181-1188	καὶ γόργον'...δορί.	om.
1196	Δικ. ἀν μ' ἴδοι	Δικ. εἰ μ' ἴδοι
1197	ἐγχανεῖται	ἐγχάνοι
1207	Λ. στυγ. ἐγῶ. ΔΙ. μογ. ἐγῶ	Λ. στ. ἐ. ΔΙ. τί μ. σ. κ.
1208	Λ. τί με σὺ κ. ΔΙ. τί με σὺ δ.	Λ. μ. ἐ. ΔΙ. τί μ. σ. δ.

ΤΠΟΘΕΣΙΣ.

I.

Ἐκκλησία ὑφέστηκεν Ἀθήνησιν ἐν τῷ φανερώ, καθ' ἣν πολεμοποιοῦντας τοὺς ῥήτορας καὶ προφανῶς τὸν δῆμον ἐξαπατῶντας Δικαιοπόλεις τις τῶν αὐτουργῶν ἐξελέγχων παρεισάγεται. τοῦτου δὲ διὰ τινος, Ἀμφιθέου καλουμένου, σπεισαμένου κατ' ἰδίαν τοῖς Λάκωσιν, Ἀχαρνικοὶ γέροντες πεπυσμένοι τὸ πρᾶγμα προσέρχονται διώκοντες ἐν χοροῦ σχήματι· καὶ μετὰ ταῦτα θύοντα τὸν Δικαιοπόλιν ὀρώντες, ὡς ἐσπεισμένον τοῖς πολεμωτάτοις καταλεύσειν ὁρμῶσιν. ὁ δὲ ὑποσχόμενος ὑπὲρ ἐπιζήνου τὴν κεφαλὴν ἔχων ἀπολογήσεσθαι, ἐφ' ᾧ, ἂν μὴ πείσῃ τὰ δίκαια λέγων, τὸν τράχηλον ἀποκοπήσεσθαι, ἐλθὼν ὡς Εὐριπίδην αἰτεῖ πτωχικὴν στολὴν. καὶ στολισθεὶς τοῖς Τηλέφον ρακώμασι παρωδεῖ τὸν ἐκείνου λόγον, οὐκ ἀχαρίτως καθαπτόμενος Περικλέους περὶ τοῦ Μεγαρικοῦ ψηφίσματος. παροξυνθέντων δὲ τινῶν ἐξ αὐτῶν ἐπὶ τῷ δοκεῖν συνηγορεῖν τοῖς πολεμίοις, εἴτα ἐπιφερομένων, ἐνισταμένων δὲ ἐτέρων ὡς τὰ δίκαια αὐτοῦ εἰρηκτός, ἐπιφανεὶς Λάμαχος θορυβεῖν πειράται. εἴτα γενομένου διελκυσμοῦ κατενεχθεὶς ὁ χορὸς ἀπολύει τὸν Δικαιοπόλιν καὶ πρὸς τοὺς δικαστὰς διαλέγεται περὶ τῆς τοῦ ποιητοῦ ἀρετῆς καὶ ἄλλων τινῶν. τοῦ δὲ Δικαιοπόλιδος ἄγοντος καθ' ἑαυτὸν εἰρήνην τὸ μὲν πρῶτον Μεγαρικὸς τις παῖδια ἑαυτοῦ διεσκευασμένα εἰς χοιρίδια φέρων ἐν σάκκῳ πρᾶσιμα παραγίνεται· μετὰ τοῦτον ἐκ Βοιωτῶν ἕτερος ἐγγέλει τε καὶ παντοδαπῶν ὀρνίθων γόνον ἀνατίθμενος εἰς τὴν ἀγοράν. οἷς ἐπιφανέντων τινῶν συκοφαντῶν συλλαβόμενός τινα ἐξ αὐτῶν ὁ Δικαιοπόλις καὶ βᾶλλον εἰς σάκκον, τοῦτον τῷ Βοιωτῷ ἀντίφορον ἐξάγειν ἐκ τῶν Ἀθηνῶν παραδίδωσι, καὶ προσαγόντων αὐτῷ πλειόνων καὶ δεομένων μεταδοῦναι τῶν σπονδῶν, καθυπερφηανεῖ. παροικούντος δὲ αὐτῷ Λαμάρχου, καὶ ἐνεστηκυίας τῆς τῶν Σοῶν ἐορτῆς, τοῦτον μὲν ἄγγελος παρὰ τῶν στρατηγῶν ἦκων κελεύει ἐξελθόντα μετὰ τῶν ὀπλῶν τὰς εἰσβολὰς τηρεῖν· τὸν δὲ Δικαιοπόλιν παρὰ τοῦ Διονύσου τοῦ ἱερέως τις καλῶν ἐπὶ δείπνον ἔρχεται. καὶ μετ' ὀλίγον ὁ μὲν τραυματίας καὶ κακῶς ἀπαλλάττων ἐπανήκει, ὁ δὲ Δικαιοπόλις δεδειπνηκώς καὶ μεθ' ἑταίρας ἀναλύων. τὸ δὲ δράμα τῶν εὐ σφόδρα πεποιημένων, καὶ ἐκ παντὸς τρόπου τὴν εἰρήνην προκαλοῦμενον. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἄρχοντος ἐν Ἀθναίοις διὰ Καλλιστράτου· καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμαζόμενος. οὐ σώζονται. τρίτος Εὐπόλις Νουμηνίαις.

II.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Ἐκκλησίας οὐσης παραγίγνεται τινες πρέσβεις παρὰ Περσῶν καὶ παρὰ Σιτᾶλκους πάλιν, οἳ μὲν στρατιᾶν ἄγοντες, οἳ δὲ χρυσίον· παρὰ τῶν Λακεδαιμονίων δὲ μετὰ τούτους τινὲς σπονδὰς φέροντες, οὓς Ἀχαρνεῖς οὐδαμῶς εἰσαν, ἀλλ' ἐξέβαλον· ὧν καθάπτεται σκληρῶς ὁ ποιητής. αὐτὸ τὸ ψήφισμά τε Μεγαρικὸν ἱκανῶς φησι, καὶ τὸν Περικλέα οὐκ τῶν Λακῶνων τῶνδε πάντων αἴτιον, σπονδὰς λύσειν τε τῶν ἐφεστώτων κακῶν.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΛΙΣ.

ΚΗΡΤΞ.

ΠΡΥΤΑΝΕΙΣ.

ΑΜΦΙΘΕΟΣ.

ΠΡΕΣΒΕΙΣ *Ἀθηναίων παρὰ βασιλέως ἡκοντες.*

ΨΕΤΔΑΡΤΑΒΑΣ.

ΘΕΩΡΟΣ.

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ.

ΙΥΝΗ *Δικαιοπόλιδος.*

ΘΥΓΑΤΗΡ *Δικαιοπόλιδος.*

ΚΗΦΙΣΟΦΩΝ.

ΕΤΡΙΠΙΔΗΣ.

ΛΑΜΑΧΟΣ.

ΜΕΓΑΡΕΤΣ.

ΚΟΡΑ, *θυγατέρα τοῦ Μεγαρέως.*

ΣΥΚΟΦΑΝΤΗΣ.

ΒΟΙΩΤΟΣ.

ΝΙΚΑΡΧΟΣ.

ΘΕΡΑΠΩΝ *Λαμάχου.*

ΓΕΩΡΓΟΣ.

ΠΑΡΑΝΤΜΦΟΣ.

ΑΙΓΕΛΟΙ.

ΑΧΑΡΝΗΣ.

ΔΙΚΑΙΟΠΟΛΙΣ

"ΟΣΑ δὴ δέδηγμαι τὴν ἔμαντοῦ καρδίαν,
 ἦσθην δὲ βαιὰ, πάνυ δὲ βαιὰ, τέτταρα
 ἂ δ' ὠδυνήθην, ψαμμακοσιογάργαρα
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνο;
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδὼν,
 τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.
 ταῦθ' ὥς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας
 διὰ τοῦτο τοῦργον· ἄξιον γὰρ Ἑλλάδι.
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγῳδικόν,

5

1 δέδηγμαι.] To be taken passively, for ἐδήχθην in v. 18 plainly refers to it. 'How oft have I been stung to the very heart.'

2 πάνυ δέ.] Elmsley would read πάνυ γε. The force of the common text seems to be 'my pleasures were few, yet very few, say four, while my pains, &c.' But in his list he never gets beyond the second pleasure.

3 ψαμμακοσιογάργαρα.] The Scholiast quotes Eupolis Cratinus and others and a fragment of our poet for γαργαίρειν and γάργαρα (ἀνδρῶν πᾶσα γαργαίρει πόλις, χρημάτων γάργαρα). A part of Mt. Ida was named Gargara. γάργαρα probably meant heaps, hills, and was then applied to the particular mountain. Compare the general and local use of 'alps.' 'Sand-hundred, alps on alps' might be about an equivalent.

4 χαιρηδόνο.] A word analogous to ἀχθηδών, ἀλγηδών, but not occurring elsewhere. Yet it may have been in colloquial currency, for there

seems no reason for Dicæopolis to use a word barbarous or out of the common way.

6 τοῖς πέντε ταλάντοις.] A bribe from the islanders which the Knights made Cleon disgorge. Schol. A fine brought upon him by the play of the Knights. *Anon. Biogr.* The first explanation is perhaps but a guess; the second must be wrong, as the Acharnians preceded the Knights.

8 ἄξιον Ἑλλάδι.] 'Tis meet for Greece; a deed which is, for Greece, worthy of the doing. ἄξιος primarily takes a genitive of the price: it then comes to be used absolutely (the price not expressed), just as we use worthy=meet, fit; and so takes a dative. To translate 'worthy of Greece,' though in effect much the same, is perhaps open to objection. Cf. v. 205, and *Nub.* 472, with the note there.

9 αὖ.] 'As a set-off, to balance it.'

τραγῳδικόν.] At the play, in the play-going line.

ὅτε δὴ 'κεχήνη προσδοκῶν τὸν Αἰσχύλον,
 ὁ δ' ἀνείπεν εἰσαγ', ὦ Θεόγνι, τὸν χορόν.
 πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν;
 ἀλλ' ἕτερον ἦσθην, ἡνίκ' ἐπὶ Μόσχῳ ποτὲ
 Δεξιθεὸς εἰσῆλθ' ἀσόμενος Βοιώτιον.
 τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδὼν,
 ὅτε δὴ παρέκυψε Χαῖρις ἐπὶ τὸν ὕρθιον.
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἔγω ῥύπτομαι
 οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς
 ὥς νῦν, ὅπότε οὔσης κυρίας ἐκκλησίας
 ἐωθινῆς ἔρημος ἡ πνύξ αὐτή·
 οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κάτω
 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον·
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωριαν
 ἤκοντες, εἶτα δ' ἀστιοῦνται πῶς δοκεῖς
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως

10

15

20

25

11 ὁ δ' ἀν.] Sc. ὁ κήρυξ.

12 πῶς...δοκεῖς.] Cf. *Nub.* 881, βατράχους ἐποίει πῶς δοκεῖς. Also *Ran.* 54, *Plut.* 742.

13 ἐπὶ Μόσχῳ.] The pleasant surprise of Dexitheus after Moschus so well answers to the disappointment in Theognis for Æschylus that Μόσχῳ seems preferable to μόσχῳ. One scholiast tells us a calf was the prize, another that Moschus was a bad poet.

15 διεστράφην.] Whether this is meant of eyes or neck may be doubtful. A comparison of *Eg.* 175 with *Av.* 177 shows that διαστραφήσθαι is there used of twisting the neck. See note on *Eg.* 175.

16 παρέκυψε.] From affectation. The word is chiefly used of women: cf. *Pac.* 982, *Thesm.* 797, and note on *Vesp.* 178. The Scholiast thinks an upright bearing specially befitted the ὄρθιος νόμος. For Chæris cf. v. 866.

17, 18 ἀλλ' οὐδ'.....ὀφρῦς.] Perhaps it was a dusty morning, and so κονίας may bear a double sense.

'Never since my washing days began did the soap make my eyes smart so as the dust does now.'

19 κυρίας.] The assembly was a regular or ordinary one, and therefore less excuse for non-attendance. For the different kinds of assembly see *Dict. Antig.* p. 362.

23 οὐδ' α. π. ἢ. ἀλλ' ἄωριαν ἤκοντες.] 'Nor are the Prytanes here, or at least they're here having come late.' The ellipse is οὐδ' α. π. ἤκουσιν, (εἰ δὲ μὴ) ἀλλ' (ἤκουσιν) ἄωριαν ἤκοντες. In fact ἀλλά, 'yet at least,' comes to = εἰ δὲ μὴ. Meineke however (in his *Vindicie*) adopts Dobree's alteration εἶτα διωστιοῦνται, as does Holden.

25 ξύλου.] Cf. *Vesp.* 90, ἦν μὴ 'πὶ τοῦ πρώτου καθέζεσθαι ξύλου. Most of the seats in the Pnyx however seem to have been of stone. And in *Eg.* 783 Demus is represented as having a hard seat on rock. Probably some of the first seats either were now, or had been in times past, benches of wood.

ἔσται προτιμῶς οὐδέν' ὦ πόλις πόλις.
 ἐγὼ δ' αἰὲν πρῶτιστος εἰς ἐκκλησίαν
 νοστών κάθημαι· κατ' ἐπεὶ δ' ἄν μόνος,
 στένω, κέχνηα, σκορδιῶμαι, πέρδομαι,
 ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,
 ἀποβλέπων ἐς τὸν ἀγρὸν, εἰρήνης ἐρών,
 στινγῶν μὲν ἄστνυ, τὸν δ' ἐμὸν δῆμον ποθῶν,
 ὃς οὐδεπώποτ' εἶπεν, ἄνθρακας πρίω,
 οὐκ ὕξος, οὐκ ἔλαιον, οὐδ' ἥδει πρίω,
 ἀλλ' αἰτὸς, ἔφερε πάντα χῶ πρίων ἀπῆν.
 νῦν οὖν ἀτεχνῶς ἦκω παρεσκευασμένος
 βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,
 ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.
 ἀλλ' οἱ πρυτάνεις γὰρ οὗτοι μεσημβρινοί.
 οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον
 ἐς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίζεται.

ΚΗΡΤΞ

πάριτ' ἐς τὸ πρόσθεν,
 πάριθ', ἄς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.

ΑΜΦΙΘΕΟΣ

ἤδη τις εἶπε;

ΚΗΡΤΞ

τίς ἀγορεύειν βούλεται;

45

29 νοστών.] 'Coming back,' viz. to my old place as a constant assembly-goer. νοστεῖν and νόστος in two passages (Soph. Phil. 43, Pind. Nem. 3, 24) are used of simply going. Here the usual sense is preferable.

32 ἀποβλέπων.] Plato frequently uses this word of the earnest exclusive looking of the sculptor or painter to his model.

33 δῆμον.] In the limited sense of 'rural district, parish:' and so in v. 267.

36 χῶ πρίων ἀπῆν.] 'That grating old saw "Buy" wasn't heard.' 'That cursed by-word Buy.' Mitchell.

37 ἀτεχνῶς.] Literally 'down-right.' "Not to put too fine a

point upon it" (Mr Snagsby in Dickens) may illustrate the word. What is done without art, finesse &c., is done in a straightforward, downright manner: hence the common use of ἀτεχνῶς. When the full primary sense was retained the word was written for distinction's sake ἀτέχνης. Cf. Plat. Gorg. 501.

38 ὑποκρούειν.] The preposition has the same force as in ὑπολαμβάνειν.

44 καθάρματος] The Athenians used to sacrifice a pig to Demeter and sprinkle the assembly-ground with its blood. Schol.

45 ἤδη τις εἶπε;] The aorist with ἤδη must unavoidably be translated by the English perfect, 'Has any

ΑΜΦΙΘΕΟΣ

ἐγώ.

ΚΗΡΤΞ

τίς ὦν;

ΑΜΦΙΘΕΟΣ

Ἄμφίθεος.

ΚΗΡΤΞ

οὐκ ἄνθρωπος;

ΑΜΦΙΘΕΟΣ

οὐ,

ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφίθεος Δήμητρος ἦν
καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·
γαμεῖ δὲ Κελεὸς Φαιναρέτην τήτην ἐμήν,
ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ
ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
σπονδὰς ποιῆσθαι πρὸς Λακεδαιμονίους μόνῳ.
ἀλλ' ἀθάνατος ὦν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
οὐ γὰρ διδόασιν οἱ πρυτάνεις.

50

ΚΗΡΤΞ

οἱ τοξόται·

ΑΜΦΙΘΕΟΣ

ὦ Τριπτόλεμε καὶ Κελεέ, περιέψεςθί με;

55

one already spoken? This is one of the few cases (if not the only one) where such translation is correct and necessary.

46 Ἄμφίθεος.] A name coined to be played upon: 'god on both sides.' Hence the herald's question, 'What! not a man?'

47 ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφ.] The anapest following the tribrach has been objected to: but the pause after ἀθ. may excuse it. The genealogical prologues of Euripides are here imitated, on which Æschylus in the Frogs is so severe. Cf. *Ran.* 1200—1250.

52 σπονδὰς ποιῆσθαι.] This, the reading of MSS. and old editions,

may stand here. Amphitheus, as of Attic origin, speaks as being himself one of those for whom he is to make the truce. The active voice (ποιῆσαι) seems proper and almost necessary in v. 58, though the Ravenna MS. has ποιῆσθαι there. Cf. v. 131.

54 οἱ τοξόται.] Elmsley (with a scholiast) gives these words to one of the Prytanes, comparing Plat. *Protag.* 223 B. ἔως ἂν οἱ τοξόται αὐτὸν ἀφελκύσωσι... κελευόντων τῶν πρυτανέων. But the herald would be the utterer of the Prytanes' order.

55 περιέψεςθί με.] A participle is commonly added with the accusative after this verb, as below in v. 167, and constantly in Thucydides.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν
τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.

ΚΗΡΤΞ

κάθησο σίγα.

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἡ γὰρ μὲν οὐ,
ἦν μὴ περὶ εἰρήνης γέ πρυτανεύσητέ μοι.

60

ΚΗΡΤΞ

οἱ πρέσβεις οἱ παρὰ βασιλέως.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίου βασιλέως; ἄχθομαι ἡ γὰρ πρέσβεσι
καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.

ΚΗΡΤΞ

σίγα.

ΔΙΚΑΙΟΠΟΛΙΣ

βαβαιὰξ, ὠκβάτανα, τοῦ σχήματος.

ΠΡΕΣΒΥΣ

ἐπεμψαθ' ἡμᾶς ἄς βασιλέα τὸν μέγαν,
μισθὲν φέροντας δύο δραχμὰς τῆς ἡμέρας
ἐπ' Εὐθυμένους ἄρχοντας·

65

ΔΙΚΑΙΟΠΟΛΙΣ

οἶμοι τῶν δραχμῶν.

60 πρυτανεύσητέ μοι.] The Prytanes had to bring forward any motion. Of the Persian king, when his influence was great in Greece, Isocrates says (*Paneg.* 66), καὶ τὴν εἰρήνην ἐπρυτάνευσε, καὶ τῶν παρόντων πραγμάτων ἐπιστάτης καθέστηκεν.

62 ποίου βασιλέως.] Cf. vv. 109, 157 ποῖας ἀχάνας; ποῖων Ὀδομάντων; also *Eg.* 32, 162. ποῖος, in this use, asks a question in contempt

and ridicule, with no wish or need for an answer. 'The king indeed! I'm disgusted with your ambassadors, &c.'

63 ταῶσι.] The embassy were probably in gorgeous dress: but fine feathers didn't make fine birds to honest Dicæopolis.

64 τοῦ σχήματος.] Gen. of wonder: cf. v. 87.

67 ἐπ' Εὐθ.] Eleven years before. Schol.

ΠΡΕΣΒΥΣ

καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον
 πεδίου ὁδοιπλανοῦντες ἐσκηνημένοι,
 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι,
 ἀπολλύμενοι.

70

ΔΙΚΑΙΟΠΟΛΙΣ

σφόδρα γὰρ ἐσωζόμεν ἐγὼ
 παρὰ τὴν ἑπαλξιν ἐν φορυτῷ κατακείμενος;

ΠΡΕΣΒΥΣ

ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
 ἄκρατον οἶνον ἡδύν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Κραναὰ πόλις,
 ἀρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβων;

75

ΠΡΕΣΒΥΣ

οἱ βάρβαροι γὰρ ἄνδρας ἡγούνται μόνους
 τοὺς πλεῖστα δυναμένους φαγεῖν τε καὶ πιεῖν.
 ἔτει τετάρτῳ δ' ἐς τὰ βασίλει' ἤλθομεν.
 εἴτ' ἐξένιξε, παρετίθει θ' ἡμῖν ὅλους
 ἐκ κριβάνου βούς.

80

85

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τίς εἶδε πώποτε

68—70. Note the high-sounding
 Æschylean rhythm suitable to men
 fresh from Persia.

68, 69 παρὰ Κ. πεδίου.] Blaydes
 conjectures ποταμὸν as more suitable
 to παρδ. Many MSS. give διὰ τῶν
 Καῦστρίων π. But, the plain being
 known to be that stretching along
 the Cayster, παρὰ (the reading of
 Rav. MS., Dind., Mein. &c.) may be
 justified. Meineke (*Vind.*) proposes
 περὶ.

71 σφόδρα γὰρ ἐσωζόμεν ἐγὼ.]
 'O yes (yours of course was the
 dying), for mine was the (safe and
 good) living.' For the hardships of

those on guard at Athens see Thuc.
 II. 13, VII. 28, and *Eg.* 792—3.

75 Κραναὰ.] Cf. *Av.* 123, *ἔπειτα*
μείζω τῶν Κραναῶν ζητεῖς πόλιν;

76 τὸν κ. τῶν π.] 'The mockery
 of the ambassadors,' i.e. how the
 ambassadors are fooling us.

78 δυναμένους φαγεῖν τε.] The
 MSS. have καταφαγεῖν, and the
 Scholiast by his note implies the
 same. Therefore the copyist's mis-
 take (if it were one) must have been
 an early one.

Hermann reads δυνατοὺς καταφ.
 Bekker omits τε.

βούς κριβανίτας; τῶν ἀλαζονευμάτων.

ΠΡΕΣΒΥΣ

καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου
παρέθηκεν ἡμῖν ὄνομα δ' ἦν αὐτῷ φέναξ.

ΔΙΚΑΙΟΠΟΙΣ

ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμὰς φέρων.

90

ΠΡΕΣΒΥΣ

καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,
τὸν βασιλέως ὀφθαλμόν.

ΔΙΚΑΙΟΠΟΙΣ

ἐκκόψειέ γε
κόραξ πατάξας τὸν τε σὸν τοῦ πρέσβεως.

ΚΗΡΤΞ

ὁ βασιλέως ὀφθαλμός.

ΔΙΚΑΙΟΠΟΙΣ

ὠναξ Ἑράκλεις

πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις,

95

88 Κλεωνύμου.] Cf. *Vesp.* 592, *Av.* 1475.

89 φέναξ.] Suggestive of the bird phoenix. 'The gull-finch' (for bull-finch) might do duty for the pun.

90 ταῦτ' ἄρ' ἐφ.] 'That then is how you came to be gulling us.' ταῦτ' = διὰ ταῦτα. Cf. *Nub.* 319, ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμ' ἢ ψυχή μου πεπότηται, and *Pac.* 617. ἄρα often expresses an unexpected discovery or conclusion.

92 ὀφθαλμόν.] A title really existent in Persia, and mentioned by Herodotus I. 114, and in *Æsch. Pers.* 980, τὸν σὸν πιστὸν πάντ' ὀφθαλμόν. Stanley's note on this last passage shows by quotations from Xenophon and others that the king had many of these 'eyes.' The passage quoted by the Scholiast from Aristotle (*Pol.* 3, 16) is to the point,

ἐπεὶ καὶ νῦν ὀφθαλμοὺς πολλοὺς οἱ μόνارχοι ποιοῦσιν αὐτῶν καὶ ὠτα καὶ χεῖρας καὶ πόδας. The arch-deacon has sometimes been termed 'the bishop's eye.'

93 τὸν τε σὸν.] This (for τὸν γε) is due to Elmsley, and received by Meineke. It improves the sense. Indeed τὸν γε after ἐκκόψειέ γε is hardly tolerable.

95 ναύφρακτον βλέπεις. The King's Eye was probably got up in dress with one Cyclopean eye like the hole through which a trireme's oar worked. So he is said to look 'line-of-battle-ship-like,' or 'a whole broadside.' Cf. *Eq.* 567 for ναύφρακτος στρατός. Compare Shakespeare, *Hen. V.* Act III. Sc. 1. Then lend the eye a terrible aspect. Let it pry thro' the portage of the head, Like the brass cannon.

ἡ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;
 ἄσχωμ' ἔχεις που περὶ τὸν ὀφθαλμὸν κάτω.

ΠΡΕΣΒΤΣ

ἄγε δὴ σὺ, βασιλεὺς ἄττα σ' ἀπέπεμψεν φράσον
 λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.

ΨΕΥΔΑΡΤΑΒΑΣ

ἱαρταμὰν ἔξαρχ' ἀναπισσόναι σάτρα.

100

ΠΡΕΣΒΤΣ

ξυνήκαθ' ὃ λέγει;

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὔ.

ΠΡΕΣΒΤΣ

πέμψειν βασιλέα φησὶν ὑμῖν χρυσίον.
 λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίον.

ΨΕΥΔΑΡΤΑΒΑΣ

οὐ λήψι χρῦσο, χαυνόπρωκτ' Ἰαοναῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι κακοδαίμων, ὡς σαφῶς.

ΠΡΕΣΒΤΣ

τί δαὶ λέγει;

105

ΔΙΚΑΙΟΠΟΛΙΣ

ὅ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει,
 εἰ προσδοκῶσι χρυσὸν ἐκ τῶν βαρβάρων.

100 Many attempts are made to get sense from this. We may be content not to understand it, as Dicaeopolis does not.

104 οὐ λήψι χρῦσο.] For this slurring over or omitting final consonants as an imitation of foreigners' imperfect speech cf. *Thesm.* 1001, 1097, 1108, 1109. Also *Av.* 1678. That final consonants were often

but lightly pronounced or even quite disregarded is shown by the elisions common in colloquial Latin and the early poets (*e. g.* *volito vivu' per ora, Enn.*), and the vowel terminations of Italian from the older consonantal ones may illustrate the same tendency.

For the form Ἰαοναῦ cf. *Av.* 1678, βασιλιναῦ.

ΠΡΕΣΒΥΣ

οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.

ΔΙΚΑΙΟΠΟΙΙΣ

ποίας ἀχάνας; σὺ μὲν ἀλαζῶν εἰ μέγας.

ἀλλ' ἄπιθ' ἐγὼ δὲ βασανιῶ τοῦτον μόνος. 110

ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονὶ,

ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·

βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίου;

ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβεων;

Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὐτοί, 115

οὐκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ

ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.

τοιόνδε δ' ὧ πίθηκε, τὸν πάγων' ἔχων 120

εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;

ὁδὶ δὲ τίς ποτ' ἐστίν; οὐ δῆπου Στράτων;

ΚΗΡΤΞ

σίγα, κάθιζε.

τὸν βασιλέως ὀφθαλμὸν ἢ βουλὴ καλεῖ

ἐς τὸ πρυτανεῖον.

ΔΙΚΑΙΟΠΟΙΙΣ

ταῦτα δῆτ' οὐκ ἀγχόνη;

125

κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;

108 ἀχάνας.] The ambassador probably gets this from the beginning of *χαυνόπρωκτε*.

111 πρὸς τουτονὶ.] This can hardly mean anything else than πρὸς ἐμέ, as the Scholiast takes it. Meineke adopts Reiske's πρὸς τουτονὶ, and explains 'jurat per baculum.' Elmsley says *προς τουτονὶ* is 'coram legato vel altero eunucho.' But how does that tally with *ἀπιθ'* in v. 110?

112 βάμμα Σαρδιανικόν.] A red or purple dye. Sardis in Lydia, as also Caria and Mæonia were noted for their purple dyes. Cf. *Act. Apost.* xvi. 14, and *Hom. Il.* δ. 141, where

the blood on the fair skin of Menelaus is compared to the Mæonian dye on ivory. 'Black and blue' would be the dye we should naturally assign as produced by a drubbing. For this dye and another cf. *Pac.* 1174—6.

113 βασιλεὺς.] At this question a gesture of dissent is made; at the next one of assent.

118 Κλεισθένης ὁ Σιβυρτίου.] Clisthenes was effeminate, *Nub.* 355, and beardless, *Eg.* 1374. Sibyrtius is said to have been a trainer at a palaestra.

126 κάπειτ' ἐγὼ...στραγγεύομαι.] For *ἔπειτα* thus used cf. *Nub.* 1249; for *στραγγεύομαι* note on *Nub.* 131.

τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.
 ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.
 ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν;

ΑΜΦΙΘΕΟΣ

οὔτοσὶ πάρα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ σὺ ταυτασί λαβὼν ὀκτὼ δραχμας
 σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῃ
 καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι
 ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.

130

ΚΗΡΤΞ

προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

ὁδὶ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἕτερος ἀλαζὼν οὗτος ἐσκηρύττεται.

135

ΘΕΩΡΟΣ

χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκη πολὺν,

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ Δι' οὐκ ἂν, εἰ μισθὸν γε μὴ 'φερὲς πολὺν.

127 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.] 'But to entertain them—the door is never a bar.' In strict construction after ξενίζειν we should expect *δεῖ ἐτοίμη θύρα*, or something similar: for which is substituted the negative, οὐδέποτε γ' ἴσχει, 'never hinders, checks them.'

131 ποιῆσαι. Dind. *ποίησον*, Elmsl. The active voice is necessary here, as Amphitheus is bidden to secure or bring about the treaty for another. But by changing the accent *ποιῆσαι* will be infinitive in imperative sense (as is often the case) and no further change from the MSS. required.

133 πρεσβεύεσθε.] 'Go on with your embassies.' Note the continuance expressed by the pres. imperat. In *Vesp.* 415, *κεκράγετε* is analogous to *κεχήνετε*. But Meineke takes the perfect -ate in both places. A present imperative is wanted for the sense to agree with *πρεσβεύεσθε*, 'Do you go on with your embassies and gaping folly;' but then *κέχηνα*, *κέκραγα*, are, in sense, almost present tenses.

134 For Sitalces and Sadocus see Thuc. II. 29. For Theorus see *Nub.* 400, *Vesp.* 43. Thucydides does not name Theorus as ambassador.

ΘΕΩΡΟΣ

εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὅλην,
καὶ τοὺς ποταμοὺς ἔπηξ'

ΔΙΚΑΙΟΠΟΛΙΣ

ὑπ' αὐτὸν τὸν χρόνον,
ἕτ' ἐνθαδὶ Θεόγνις ἡγωνίζετο. 140

ΘΕΩΡΟΣ

τοῦτον μετὰ Σιτάλκου ἐπινον τὸν χρόνον·
καὶ δῆτα φιλαθῆναιος ἦν ὑπερφυνῶς,
ὑμῶν τ' ἐραστὴς ἦν ἀληθής, ὥστε καὶ
ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.
ὁ δ' υἱὸς, ὃν Ἀθηναῖον ἐπεποιήμεθα, 145
ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,
καὶ τὸν πατέρ' ἤντεβόλει βοηθεῖν τῇ πάτρᾳ·
ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων
στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,
ὅσον τὸ χρήμα παρνόπων προσέρχεται. 150

ΔΙΚΑΙΟΠΟΛΙΣ

κάκιςτ' ἀπολοίμην, εἴ τι τούτων πείθομαι
ὦν εἴπας ἐνταυθὶ σὺ, πλὴν τῶν παρνόπων.

ΘΕΩΡΟΣ

καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος
ἔπεμψεν ὑμῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

τοῦτο μὲν γ' ἤδη σαφές.

139 ὑπ' αὐτὸν.] Nauck's correction giving this to Dicæopolis is certainly right.

140 Θεόγνις.] Theognis' poetry is comically put as the cause of the snow-fall. Cf. *Thesm.* 170, Θεόγνις ψυχρὸς ὦν ψυχρῶς ποιεῖ.

144 Lovers were wont so to write up their mistresses' or favourites' names. Schol. Cf. *Vesp.* 97.

146 Young Sadocus, greedy of the sausages eaten at the Apaturia, would have his father send help to Athens.

154 τοῦτο μὲν γ' ἤδη σαφές.] 'O yes, that's at once plain enough.' There is no doubt (he means) of the Thracians coming locust-like to eat up the good things of Attica.

ΚΗΡΤΞ

οἱ Θρᾶκες ἔτε δεῦρ', οὓς Θέωρος ἤγαγεν.

155

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἐστι τὸ κακόν;

ΘΕΩΡΟΣ

Ὀδομάντων στρατός.

ΔΙΚΑΙΟΠΟΛΙΣ

ποιων Ὀδομάντων; εἰπέ μοι, τουτὶ τί ἦν;

ΘΕΩΡΟΣ

τούτοις ἂν τις δύο δραχμὰς μισθὸν διδῶ,
καταπελτάσονται τὴν Βοιωτίαν ὅλην.

160

ΔΙΚΑΙΟΠΟΛΙΣ

τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις;
ὑποστένοι μέντ' ἂν ὁ θρανίτης λεῶς,
ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,
ὑπὸ τῶν Ὀδομάντων τὰ σκύροδα πορθούμενος.
οὐ καταβαλεῖτε τὰ σκόροδ' ;

ΘΕΩΡΟΣ

ὦ μοχθηρὲ σὺ,

165

οὐ μὴ πρόσει τουτοισιν ἐσκοροδισμένοις;

ΔΙΚΑΙΟΠΟΛΙΣ

ταυτὶ περιείδεθ' οἱ πρυτάνεις πᾶσχοντά με
ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς Θραξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
διοσημία 'στὶ καὶ ῥανὶς βέβληκέ με.

170

ΚΗΡΤΞ

τοὺς Θρᾶκας ἀπιέναι, παρεῖναι δ' εἰς ἔνην.

162 ὁ θρανίτης λεῶς.] The oarsman's daily pay was (acc. to Böckh) four obols. The Thracians here want 2 drachmæ = 12 obols.

166 ἐσκοροδισμένοις.] Cf. *Eq.* 494,

ἐν ἀμεινον ὦ τῶν ἐσκοροδισμένους μάχη. They used to prime fighting cocks with garlic.

172 εἰς ἔνην.] L. and S. propose to write ἔνην in the sense of 'the

οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.
ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί.
χαῖρ', Ἀμφίθεε.

175

ΑΜΦΙΘΕΟΣ

μήπω γε, πρὶν γ' ἂν στῶ τρέχων.
δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔστιν;

ΑΜΦΙΘΕΟΣ

ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων
ἔσπευδον· οἱ δ' ὥσφροντο πρεσβυταὶ τινες
Ἀχαρνικοὶ, στιπτοὶ γέροντες, πρίνινοι,
ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.
ἔπειτ' ἀνέκραγον πάντες, ὦ μιαρώτατε,
σπονδὰς φέρεis, τῶν ἀμπέλων τετμημένων;
κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων.
ἐγὼ δ' ἔφηνγον· οἱ δ' ἐδίωκον καβῶων.

180

185

ΔΙΚΑΙΟΠΟΛΙΣ

οἱ δ' οὖν βοῶντων· ἀλλὰ τὰς σπονδὰς φέρεis;

ΑΜΦΙΘΕΟΣ

ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.
αὗται μὲν εἰσι πεντέτεis. γεῦσαι λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰβοῖ.

day after to-morrow.' Some how-
ever take it here to mean the last
day of the month.

176 *μήπω γε πρὶν γ' ἂν στῶ.*] This, which is Bergk's, or *πρὶν ἂν γε στῶ*, Müller's reading, seems better than Meineke's *ἔστῶ*. Dindorf's old text violates the metre. Meineke's second thoughts approve the text as above.

179 *ὥσφροντο.*] The samples of

libation or truce were (we may suppose) brought in leathern bottles, and the perfumes escaped. The various 'bouquets' of the liquor we learn in vv. 190, 192, 196.

186 *οἱ δ' οὖν β.*] 'Well, and let them shout away.'

189 *αἰβοῖ.*] 'Faugh!' used to mark disgust at an ill smell. Cf. *Eq.* 891, *Pac.* 15.

ΑΜΦΙΘΕΟΣ

τί ἔστιν;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἀρέσκουσίν μ', ὅτι
ὄξουσι πίττης καὶ παρασκευῆς νεῶν.

190

ΑΜΦΙΘΕΟΣ

σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄξουσι χαῦται πρέσβων ἐς τὰς πόλεις
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.

ΑΜΦΙΘΕΟΣ

ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες
κατὰ γῆν τε καὶ θάλατταν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Διονύσια,

195

αὐται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,
καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,
κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.
ταύτας δέχομαι καὶ σπένδομαι κἀκπίομαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας.

200

189 ἀρέσκουσίν μ'.] For the accus. cf. *Vesp.* 776, and note.

191 σὺ δ' ἀλλὰ.] As below in v. 1033, 'Well, at least.'

192—3. A ten years' truce would but mean embassies and levying of troops from unwilling and dilatory allies, and then renewal of war.

194 σπονδαί.] This, the MS. reading, seems defensible enough. For a line of similar rhythm see v. 37.

197 καὶ μὴ 'πιτηρεῖν.] Instead of continuing the sentence by καὶ τοῦ μὴ ἐπιτ. 'And of not keeping, &c.,' or καὶ οὐκ (ὄξουσι) τοῦ ἐπιτηρεῖν, he varies it by καὶ (λέγουσιν or ἐῶσι) μὴ 'πιτ. 'And bid or permit us not to keep, &c.' Meineke would trans-

pose this and the following line, reading καὶ μηκέτι τηρεῖν, 'and bid us no longer keep, &c.' The transposition (due to Reiske) Holden also adopts.

199 ἐκπίομαι.] Future tense. Meineke wishes to change σπένδομαι to σπείσομαι.

200—203. Elmsley's arrangement of these lines has been adopted. He refers to *Ran.* 572—5, where, when the first hostess has said her say, the second breaks in with ἐγὼ δέ γε, and then the first again with ἐγὼ δέ. The 'But I' certainly has more force so than as a continuation of Dicæopolis' speech. Thus Amphitheus would first run off; then Dicæopolis would turn in to prepare

ΑΜΦΙΘΕΟΣ

ἐγὼ δὲ φεύξομαι γε τοὺς Ἀχαρνέας.

ΔΙΚΑΙΟΠΟΙΙΣ

ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγείς
ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια.

ΧΟΡΟΣ

τῇδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα πυνθάνου
τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον 205
ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύσατε,
εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
ἐκπέφευγ', οἷχεται φροῦδος. οἷμοι τάλας τῶν ἐτῶν τῶν
ἐμῶν· 21C
οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀνθράκων
φορτίον
ἡκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ 215
σπονδοφόρος οἶτος ὑπ' ἐμοῦ τότε διωκόμενος
ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο.
νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμόν ἀντικνήμιον
καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται, 220

for the feast; then come on the Acharnians and find no one. And ἐγὼ δὲ ... τοὺς Ἀχαρνέας comes neatly after χαίρειν ... τοὺς Ἀχαρνέας.

205 τῇ πόλει.] See note on v. 8.

206 μηνύσατε.] This, the reading of the Rav. MS. approved by Meinelke, is preferable to μηνύετε. For there is no idea of continuance required, which is the force of the pres. imperat. Cf. note above on v. 133.

212 Φαῦλλῳ.] Cf. Herod. viii. 47. Phayllus was thrice Pythian victor, and (acc. to Scholiast) Olympian victor also. This epigram is quoted about him: πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φαῦλλος, δισκευσεν δ' ἑκατὸν πέντ' ἀπολείπομένων. Cf. also *Vespr.* 1206, where however some think another Phayllus is meant. For old men in praise of their younger days cf. Hom. *Il.* η.

132—157, where Nestor tells of his youthful feats.

218 ἀπεπλίζατο.] Cf. Hom. *Od.* ζ. 318, εὐ δὲ πλίσσονται πόδεσσι. Compare Virgil's 'sinuetque alterna volumina crurum' of the horse's trot, translated by Voss 'und erhebe die wechsellnde Krümme der Schenkel.' The word probably belongs to the root whence πλέκω and Lat. plico. ἀμφιπλίζ is found in Soph. *Tr.* 338: δράκοντε θαιρὸν ἀμφιπλίζ εἰληφότε, 'two serpents having grasped in their coils the axle.' L. and S. seem wrong in rendering it here 'long striding,' as also in the above-quoted passage of the *Odyssey*. In Theocr. xviii. 8, ποσὶ περιπλίκτοις occurs with v. 1, περιπλέκτοις.

220 Λακρατίδῃ.] The penult. must be long. All the MSS. and the Scholiast write the simple ι,

οἴχεται. διωκτέος δέ' μὴ γὰρ ἐγγάνη ποτέ
 μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνέας.
 ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπεί-
 σατο, 225
 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν χω-
 ρίων
 κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ 230
 ὀξύς, ὀδυνηρὸς, * * * ἐπίκωπος, ἵνα
 μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.
 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῇ ποτέ 235
 ᾧς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.

ΧΟΡΟΣ

σῖγα πᾶς. ἡκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας;
 οὗτος αὐτὸς ἐστὶν ὃν ζητοῦμεν. ἀλλὰ δεῦρο πᾶς

-ειδης from the name *Λακράτης* is however more according to analogy: and so Meineke and others write it. He was an archon at Athens in the time of Darius. Schol.

221 ἐγγάνη.] ἐγγάνοι, Brunck. Elmsl. Mein. and the optative may be preferable, cf. v. 893. The change from one to the other would be very easy in MS., the ι being adscript. The difference in sense is: μὴ ἐγγάνη, 'let him not think to mock at' (threateningly), μὴ ἐγγάνοι, 'heaven forbid he should &c.'

229 οἷσι κ.τ.λ.] Against whom from me war is swelling, war raised by my neighbourhood. χωρίον is used several times in Aristophanes for 'the country, farm-lands, &c.' Cf. *Eg.* 1077, βότρυν τρώγουσιν ἐν τοῖς χωρίοις, and *Pac.* 1146, 1148.

231. Four syllables are wanting here, either (~~~~) before ὀξύς, or ~~~~ later. καὶ σκόλοψ ὀξύς, Klotz, because the Scholiast speaks of the practice of putting stakes (σκόλοπας)

among vines by way of traps for trespassers. ὀξύς, ἐπὶ τῷ θ' ἅμ' ἐπίκωπος, Bergk. 'and before I come upon them too as a sailor' (ἐπίκωπος = ναυτικός). Blaydes inserts ἀνιαρός. The whole passage is best taken as referring to the defence of vineyards by thorns, briars, stakes, &c.; and then ἐπίκωπος will be 'up to the hilt, piercing them deeply.'

234 Βαλλήναδε.] 'Towards Peltington.' Pallene was a deme of Attica.

235 γῆν πρὸ γῆς.] Cf. *Æsch. Prom. Vincit.* 682, μάστιγι θείῃ γῆν πρὸ γῆς ἐλαύνομαι.

236 ἐμπλήμην.] The part. ἐμπλήμενος occurs *Vesp.* 984. Analogous optat. forms are κεκλήμην, μεμνήμην, κεκτήμην.

237 εὐφ. εὐφ.] In *Thesm.* 295 a proclamation begins with εὐφημία στω twice uttered.

238 τῆς εὐφημίας.] 'The command Hush!'

τὸν δῆμον ἐλθὼν ἄσμενος,
 σπονδὰς ποιησάμενος ἔμαν-
 τῷ, πραγμάτων τε καὶ μαχῶν
 καὶ Λαμάχων ἀπαλλαγείς.
 εἰ μὲθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
 ἔωθεν εἰρήνης ῥοφήσει τρυβλίον·
 ἢ δ' ἄσπις ἐν τῷ φεψάλῳ κρεμήσεται.

270

ΧΟΡΟΣ

οὗτος αὐτός ἐστιν, οὗτος.
 βάλλε βάλλε βάλλε βάλλε,
 παῖε παῖ τὸν μιάρον.
 οὐ βαλεῖς, οὐ βαλεῖς;

280

ΔΙΚΑΙΟΠΟΛΙΣ

Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συντρίψετε.

ΧΟΡΟΣ

σὲ μὲν οὖν καταλέυσομεν, ὦ μιάρὰ κεφαλῇ.

285

ΔΙΚΑΙΟΠΟΛΙΣ

ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;

ΧΟΡΟΣ

ταῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρὸς,
 ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος
 σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.

290

ΔΙΚΑΙΟΠΟΛΙΣ

ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε· μᾶλλ' ἀκούσατε.

270 μαχῶν καὶ Λαμάχων.] Cf. v. 1071.

279 φεψάλῳ.] Cf. *An.* 435, τὴν πανοπλίαν... κρεμάσαντες ἐς τὸν ἱππὸν εἰσώ. The Scholiast quotes from Hesiod (*Op.* 45), αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο.

282 παῖε, παῖ.] Cf. *Eg.* 821, παῦ παῦ οὗτος. Photius says παῦ. τὸ παῦσαι λέγουσι μονοσυλλαβῶς. If so, then why not παῖ. The MSS. give παῖε, παῖε. The ε might per-

haps have been written, though in utterance suppressed. Some alter it here to παῖε, πᾶς, and in the passage quoted read παῦ ὦ οὗτος.

285 σὲ μὲν οἶν κατ.] 'Nay, 'tis you we'll stone.' It is not your pitcher but you that we are after.

292 οὐκ ἴστε μᾶλλ' ἀκούσατε.] This reading (Meineke's) seems as good as any. The MSS. give οὐκ ἴστε γ' ἄλλ', οὐκ ἴστε γ' ἄλλ', οὐκ ἴσατ' ἄλλ'. οὐκ ἴστ' ἔτ'. Elmsl. but

ΧΟΡΟΣ

σοῦ γ' ἀκούσωμεν; ἀπολεῖ κατά σε χάσομεν τοῖς λίθοις. 295

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'· ἀλλ' ἀνάσχεσθ', ὦγαθοί.

ΧΟΡΟΣ

οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·
ὥς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν 300
κατατεμῶ τοῖσιν ἵππεῦσι καττύματα.
σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς,
ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε, 305
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην.

ΧΟΡΟΣ

πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἴπερ ἐσπείσω γ' ἅπαξ
οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;

ΔΙΚΑΙΟΠΟΛΙΣ

οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα,
οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. 310

ΧΟΡΟΣ

οὐχ ἀπάντων, ὦ πανούργε; ταῦτα δὴ τολμᾶς λέγειν
ἐμφανῶς ἦδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φείσομαι;

οὕτω is wanted, not οὐκέτι. οὐκ ἴστε μ'. Dobree. ἀκούσατ', ἀλλ' Hamaker, followed by Müller. μάλ-
λᾳ=μὴ ἀλλᾳ, 'do not so. but hear.'
Cf. *Ran.* 103, μᾶλλὰ πλεῖν ἢ μαίνο-
μαι; and below v. 458. Holden
follows Hamaker and Müller.

298 πρὶν ἂν γ'.] This seems the
best correction from the MS. πρὶν
ἂν ἀκούσῃτε γ'.

301 καττύματα.] Cf. *Eg.* 313, 768.
There is a propriety in thus dealing

with the leather-seller. The threat
was amply carried out in the Knights.

307 πῶς δ' ἔτ' ἂν καλῶς λέγοις
ἂν.] 'And how can you any longer
say (that you did it) well.'

308 οἷσιν κ.τ.λ.] Cf. *Lysistr.* 618,
ἀνδράσιν Λακωνικοῖς, οἷσι πιστὸν οὐ-
δὲν εἰ μὴ περ λύκῳ κεχρηότι. Euripides (*Andr.* 445—452) reproaches
the Spartans with faithlessness and
all manner of crimes.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐχ ἀπάντων οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων ὁδὶ
πόλλ' ἂν ἀποφῆναιμ' ἐκείνους ἔσθ' ἂ καδικομένους.

ΧΟΡΟΣ

τοῦτο τοῦπος δεινὸν ἤδη καὶ παραξικάρδιον, 315
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,
ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.

ΧΟΡΟΣ

εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται,
μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 320

ΔΙΚΑΙΟΠΟΛΙΣ

οἶος αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέξεσεν.
οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἔτεον, ὦχαρηγίδαι;

314 **ΠΟΛΛ' ἂν κ. τ. λ.**] 'Could in many ways show that there are points where they are even the aggrieved party.' καὶ αἰ. even the sufferers, not only not the doers. καὶ here about = the Latin 'ultra,' for a striking instance of which see Tac. *Hist.* I. 71. 'Even' or 'actually' best renders it into English.

317 **ΚΑΙΝ ΓΕ ΜΗ Κ. Τ. Λ.**] There is a sort of combination of two offers here. Dicæopolis means to say, 'If I don't prove my case, chop off my head;' and, 'I'll speak with my head on the block, and do you chop it off if I don't prove my case.' Translate, 'And if I don't, &c., why, I'll be content to speak with my head on the block (and then off it will go).'

318 **Τὴν κεφαλὴν ἔχων.**] The dactyl is objectionable, though *Eccles.* 1156, τοῖς γελῶσι δ' ἡδέως διὰ τὸν γέλωα κρίνειν ἐμέ, seems another instance. The MSS. agree in the present text. Several emendations are proposed. τ. δέριον, σφαγὴν. τὴν γε κ. σχῶν. Meineke's πάνθ' ὅσ' ἂν

λέγω is a violent change. Nor is the phrase ὑπὲρ ἐπιξήνου λέγειν very natural Greek without κεφαλὴν ἔχων in this first mention of the offer, though of course intelligible enough at v. 356.

320 **καταξαίνειν.**] Cf. Soph. *Aj.* 728, τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. Also Eur. *Phæn.* 1145, *Suppl.* 503, in the same sense. Here however there is the double meaning of carding and combing into a red coat, and of mauling and crushing into a bloody mass. The simple verb is used of scourging in Dem. *F. L.* 403, ξαίνει κατὰ τοῦ νώτου πολὺς.

321 **θυμάλωψ ἐπέξεσεν.**] Cf. Soph. *Ed. Col.* 434, ὀπήνικ' ἔξει θυμός. μέλας would suit either θυμός or θυμάλωψ. Cf. μέλαινα καρδία, Pind. *Fr.* 88. κελανόφρων, Æsch. 'How fierce, good colliers, your dark choler glows.'

322 **ὦχαρηγίδαι.**] He uses the patronymic with politic intent to soothe by a respectful address. Schol.

ΧΟΡΟΣ

οὐκ ἀκουσόμεσθα δῆτα.

ΔΙΚΑΙΟΠΟΛΙΣ

δεινά τᾶρα πείσομαι.

ΧΟΡΟΣ

ἐξολοίμην, ἦν ἀκούσω.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ χαρνικοί.

ΧΟΡΟΣ

ὥς τεθνήξων ἴσθι νυνί.

ΔΙΚΑΙΟΠΟΛΙΣ

δήξομαρ' ὑμᾶς ἐγώ.

325

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους·
ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.

ΧΟΡΟΣ

εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦτος, ἄνδρες δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν; μὲν ἔχει του παιδίον
τῶν παρόντων ἔνδον εἴρξας; ἢ 'πὶ τῷ θρασύνεται; 330

ΔΙΚΑΙΟΠΟΛΙΣ

βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ διαφθερῶ.
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.

ΧΟΡΟΣ

ὥς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὃδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσης ὃ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.

325 *δήξομαρ'*.] Such crases are common in Aristophanes: cf. *Eg.* 1175, 1373.

330 *ἐπὶ τῷ θρασύνεται*.] 'Resting on what, on the strength of what?'

331. The stealing of the coal-basket is a sort of parody on Telephus' stealing of the infant Orestes, in a play of Æschylus, to induce the Greeks to cure him. For a similar imitation cf. *Thesm.* 690 sqq.

333 *λάρκος*.] πλέγμα τι κοφινῶδες ἢ ψιαθῶδες. Schol.

334 *μηδαμῶς*.] The chorus now sing the same song that Dicæopolis did above (v. 324); and he retorts ὥς ἀποκτενῶ κέκραχθ' for their ὥς τεθνήξων ἴσθι νυνί. ὡς ἀπ. κ. 'With assurance that I shall kill him, cry away,' i.e. 'Cry away, but I shall kill him all the same.'

ΔΙΚΑΙΟΠΟΛΙΣ

ὥς ἀποκτενῶ, κέκραχθ'· ἐγὼ γὰρ οὐκ ἀκούσομαι. 335

ΧΟΡΟΣ

ἀπολεῖς ἄρ' ὁμήλικα τόνδε φιλανθρακέα;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἡκούσατε.

ΧΟΡΟΣ

ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-
δαιμόνιον αὐτὸν ὃ τι τῷ τρόπῳ σουστὶ φίλον·
ὥς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340

ΔΙΚΑΙΟΠΟΛΙΣ

τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.

ΧΟΡΟΣ

οὐτοί σοι χαμαί, καὶ σὺ κατὰθου πάλιν τὸ ξίφος.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταιί που λίθοι.

335 κέκραχθ'.] For the form, cf. *Vesp.* 198.

336 ἄρ' ὁμήλικα.] ἄρα τὸν ἡλικα MSS. The verse should probably correspond to v. 285. Dindorf gives βα for ἄρα, which is hardly Attic. The reading in the text is Reisig's approved by Meineke. The Scholiast gives two explanations. 1. You'll be the death of me the basket's mate (if you do for the basket). 2. You will then destroy the basket, my mate. The latter seems the more moving appeal. 'You will then after all (ἄρα) destroy my dear old coal-loving mate here.' The basket is ὁμήλιξ or ἡλιξ as having begun its basket life with the Acharnian's collier life. And to a coal-basket coals may be said to be near and dear (φίλοι).

338 ἀλλὰ νυνὶ...φίλον.] 'But now speak, if you like, and even of the Lacedæmonian himself say whatever suits your humour.' The old reading may be kept with this rendering. Dicaeopolis had not said the Lacedæmonians were φίλοι to him, only that they were ἀδικούμενοι: indeed in v. 509 he says that he hates them. Some editors omit the τε after τόν (which spoils the agreement of v. 338 with v. 344), and most follow the Ravenna MS. and take φίλος rather than φίλον. But cf. below, v. 487, εἰπούς' ἄττι' ἂν αὐτῇ σοι δοκῇ.

341 ἐξεράσατε.] This verb is used of votes in *Vesp.* 993; of the water in the clepsydra by Demosthenes.

343 ἐγκάθηνταιί.] 'See that there are not.' Note the force of the indicative.

ΧΟΡΟΣ

ἐκσέσεισται χαμᾶζ· οὐχ ὄρᾱς σειόμενον;
 ἀλλὰ μή μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος. 345
 ὡς ὅδε γε σειστός ἅμα τῇ στροφῇ γίγνεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμέλλειτ' ἄρ' ἅπαντες ἀνασείειν βοήν,
 ὀλίγου τ' ἀπέθανον ἀνθρακες Παρνησίοι,
 καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.
 ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνὴν 350
 ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.
 δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
 τὸν θυμὲν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν
 ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον,
 ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν 355
 ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω

344 ἐκσέσεισται.] Sc. ὁ τρίβων.

345 μή μοι πρ. ἀλλά.] Cf. Soph. *Ant.* 577, μή τρῶας ἔτ', ἀλλὰ κομίζετε.

346 ἅμα τῇ στροφῇ.] Either the turning of the chorus in their dance, or (as Reiske says) the turning inside out of their aprons. Probably the former, for the Scholiast says χορεύουσιν ἅμα.

347 ἐμέλλειτ' ἄρ' ἅπ. d. β.] For the use of ἅρα with μέλλειν cf. *Nub.* 1301, *Vesp.* 460. In *Ran.* 268 ἅρα is similarly used. The sense is, 'I thought I should make you...' But how ἀνασείειν should be taken is disputed. Some would alter to ἀνῆσειν τῆς βοῆς or ἀνασχῆσειν βοήν. There can be little doubt about the genuineness of ἀνασείειν: for ἐκσέσεισται and σειστός evidently lead up to and suggest the compound ἀνασείειν to Dicæopolis, though in a somewhat different sense. ἀνασείειν is 'to hold up and shake,' generally in a threatening manner or with great show. In the passage of Demosthenes referred to by L. and S. and Dindorf (εἰσαγγε-

λαν ἀνασείσας Dem. 784. 22) it is used of one who after much noisy show of an impeachment let it drop. Here with βοήν it seems to mean 'to raise noisily a cry:' with evident reference to σειστός in the preceding line. The Chorus say, 'See! we've shaken our aprons empty.' Dicæopolis rejoins, 'Shake! ah! I thought I should make you shake and shout to save your coals: and they were within an ace of destruction.'

350 τῆς μαρίλης συχνὴν.] So in *Pac.* 167, τῆς γῆς πολλήν.

354 ἴσον ἴσῳ φέρον.] 'That bears (or admits of) a fair half (of water) to the half (of wine);' that is, 'that gives a fair and equal share to either side.' The metaphor seems suggested by ὀμφακίαν. φέρειν is used of wine 'to bear, to stand, admit of (a certain proportion of water).' Cf. *Eg.* 1187. Δ. ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο. Δ. ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς. For the same mixture ('half-and-half') which we have here, cf. *Plut.* 1132.

καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟΡΟΣ

τί οὖν οὐ λέγεις ἐπίξηνον ἐξευγκῶν θύραζ'
ὃ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις; 360
πάνυ γὰρ ἐμέγε πόθος ὃ τι φρονεῖς ἔχει.
ἀλλ' ἦπερ αὐτὸς τὴν δίκην διωρίσω,
θεῖς δεῦρο τοῦπίξηνον ἐγχείρει λέγειν. 365

ΔΙΚΑΙΟΠΟΛΙΣ

ἰδοὺ θέασαι, τὸ μὲν ἐπίξηνον τοδὶ,
ὃ δ' ἀνὴρ ὁ λέξων οὐτοσὶ τυννουτοσί.
ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,
λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.
καίτοι δέδοικα πολλά· τοὺς τε γὰρ τρόπους 370
τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα
ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
ἀνὴρ ἀλαζῶν καὶ δίκαια κᾶδिका·
κᾶνταῦθα λαυθάνουσ' ἀπεμπολόμενοι·
τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν,
αὐτὸς τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον
ἐπίσταμαι διὰ τὴν πέρυσιν κωμωδίαν.
εἰσελκύσας γάρ μ' ἐς τὸ βουλευτήριον
διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380

359—363. To these lines answer 385—392. τί...εἰσδέξεται.

361 πόθος ὃ τι φρονεῖς.] 'A longing for what you think,' i.e. for it to be spoken out.

367 τυννουτοσί.] Cf. *Eq.* 1220, ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτοσί.

372 ἐάν τις εὐλογῇ...καὶ δίκαια κᾶδिका.] Plato in the *Menexenus* (235 A) speaks of the Athenians' pleasure in having their ears tickled by orators, οἱ οὕτω καλῶς ἐπαινοῦσιν ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες γοητεύουσιν ἡμῶν τὰς ψυχὰς.

374 ἀπεμπολόμενοι.] Cf. *Pac.* 633,

τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν.

375 γερόντων κ.τ.λ.] This litigious mania is dealt with in the *Wasps*.

376 δακεῖν.] Cf. *Pac.* 607, τὸν αὐτοδᾶξ τρόπον.

377 αὐτὸς τ' ἐμαυτὸν κ.τ.λ.] Here Dicæopolis evidently represents the poet; whom Cleon had prosecuted after his play of the Babylonians. But whether Callistratus (in whose name the play came out) or Aristophanes himself was prosecuted is not quite certain. See Introduction. Cf. also v. 502, 659 sqq.

κάκυκλοβίρει κῆπλυνεν, ὥστ' ὀλίγου πάνυ
 ἀπωλόμην μολυνοπραγμονούμενος.
 νῦν οὖν με πρῶτον πρὶν λέγειν ἐάσατε
 ἐνσκευάσασθαι μ' οἶον ἀθλιώτατον.

ΧΟΡΟΣ

τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς; 385
 λαβέ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου
 σκοτοδασυπυκνότριχά τιν' Ἀἶδος κυνὴν 390
 εἴτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,
 ὥς σκῆψιν ἀγῶν οὗτος οὐκ ἐσδέξεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ᾧρα ὅστιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,
 καὶ μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.
 παῖ παῖ.

ΚΗΦΙΣΟΦΩΝ

τίς οὗτος;

ΔΙΚΑΙΟΠΟΛΙΣ

ἔνδον ἔστ' Εὐριπίδης; 395

ΚΗΦΙΣΟΦΩΝ

οὐκ ἔνδον ἔνδον ἐστὶν, εἰ γνώμην ἔχεις.

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔνδον, εἴτ' οὐκ ἔνδον;

381 *κάκυκλοβόρεα.*] Cf. *Eg.* 137, and the fuller description of Cleon in the Parabasis of the *Wasps*, vv. 1030—34.

384 *οἶον δθλ.*] A similar attraction of the relative is that below at v. 702, and in *Eg.* 978, *πρεσβυτέρων οἶων ἀργαλειωτάτων ἤκουσα.*

389 *ἐμοῦ γ' ἔνεκα.*] 'For aught I care,' 'for me,' as we use *for* in some phrases. 'Mea causa' in Latin is similarly used. Mea quidem hercle causa vidua vivito vel usque dum regnum optinebit Jupiter. Plaut. *Menæchm.* v. 1. 27.

Ἱερωνύμου.] A dithyrambic poet, son of Xenophantus, of hirsute person.

390 *Ἀἶδος κυνὴν.*] Cf. *Il.* ε. 845, *ἀντάρ Ἀθήνη δῦν' Ἀἶδος κυνέην μή μιν ἴδοι ὄβριμος Ἄρης*, and Hes. *Scut. Herc.* 226, *δευῆ δὲ περὶ κροτάφοισιν ἀνακτος κείτ' Ἀἶδος κυνέη νυκτὸς ἰόφον αἰὼν ἔχουσα.* Hence it appears that this helmet rendered its wearer invisible.

396 *οὐκ ἔνδον ἔνδον ἐστὶν.*] Cf. Eur. *I. T.* 512, *φεύγω τρόπον γε δὴ τιν' οὐχ ἐκὼν ἐκὼν*; also *Alcest.* 521. *Phæn.* 297.

ΚΗΦΙΣΟΦΩΝ

ὀρθῶς, ὦ γέρον.
ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια
οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
τραγῳδίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισμακάρι' Εὐριπίδη, 400
ὅθ' ὁ δοῦλος οὐτωςὶ σοφῶς ὑποκρίνεται.
ἐκκάλεσον αὐτόν.

ΚΗΦΙΣΟΦΩΝ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως,
οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν.
Εὐριπίδη, Εὐριπίδιον,
ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί 405
Δικαιόπολις καλεῖ σε Χολλίδης, ἐγώ.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἐκκυκλήθητ'.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως.

399 ἀναβάδην.] 'Upstairs.' Cf. v. 409. Blaydes' interpretation 'with the legs up, lying on a couch' is plainly untenable. Euripides is in an upper chamber or garret, and, in order to be seen, has to be moved out by stage machinery. Socrates is brought out in his lofty study by the same means in the *Clouds* (v. 218).

401. What must the master be when the man is so cute?

402 ἀλλ' ἂδ. ἀλλ' ὅμως.] 'C. Nay, I can't. D. Nay, can't or not, you must.'

405 ὑπάκουσον.] Cf. *Vesp.* 273. Act. Apost. xii. 13.

406 Χολλίδης.] This deme was of the Ægean tribe. Schol., Meineke, and others prefer the form Χολλίδης as found in inscriptions. Meineke also reads καλῶ.

408 ἐκκυκλήθητ'.] See L. and S. on ἐκκυκλήμα, and *Dict. Ant.* p. 405.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἐκκυκλήσομαι καταβαίνειν δ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

Εὐριπίδη.

ΕΥΡΙΠΙΔΗΣ

τί λέλακας;

ΔΙΚΑΙΟΠΟΛΙΣ

ἀναβάδην ποιεῖς,

410

ἔξον καταβάδην· οὐκ ἐτὸς χωλοὺς ποιεῖς.

ἀτὰρ τί τὰ ῥάκι' ἐκ τραγῳδίας ἔχεις,

ἐσθῆτ' ἐλευνὴν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.

ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,

δὸς μαι ῥακίον τι τοῦ παλαιοῦ δράματος.

415

δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·

αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.

ΕΥΡΙΠΙΔΗΣ

τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνεὺς ὁδὶ

ὁ δύσποτμος γεραῖδς ἠγωνίζετο;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου.

420

ΕΥΡΙΠΙΔΗΣ

τὰ τοῦ τυφλοῦ Φοίνικος;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Φοίνικος, οὐ,

ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.

411 οὐκ ἐτὸς χωλοὺς ποιεῖς.] You may well make your characters lame, when they have to tumble down from your upstairs room.

416 ῥῆσιν.] A word specially applied to a leading speech in a tragedy: cf. *Nub.* 1371, *Vesp.* 580.

418. CENEUS and the rest were heroes in plays of Euripides. The

climax of raggedness seems to have been reached in Telephus. Yet Euripides himself seems to have been specially proud of this play. Cf. *Ran.* 860—4, where he offers all his plays for strict examination and not least among them his Telephus (κατὰ μάλα τὸν Τηλέφον), and Horace (*Art. Poet.* 96) rather commends it.

ΕΤΡΙΠΙΔΗΣ

ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
ἀλλ' ἦ Φιλοκλήτου τὰ τοῦ πτωχοῦ λέγεις;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425

ΕΤΡΙΠΙΔΗΣ

ἀλλ' ἦ τὰ δυσπινῇ θέλεις πεπλώματα
ἂ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Βελλεροφόντης· ἀλλὰ κάκεῖνος μὲν ἦν
χωλὸς, προσαιτῶν, στωμύλος, δεινὸς λέγειν.

ΕΤΡΙΠΙΔΗΣ

οἶδ' ἄνδρα, Μυσὸν Τήλεφον.

ΔΙΚΑΙΟΠΟΛΙΣ

ναί, Τήλεφον·

430

τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.

ΕΤΡΙΠΙΔΗΣ

ὦ παῖ, δὸς αὐτῷ Τηλέφου ρακώματα.
κεῖται δ' ἄνωθεν τῶν Θυεστέων ρακῶν,
μεταξὺ τῶν Ἴνους.

ΚΗΦΙΣΟΦΩΝ

ἰδὺν ταυτὶ λαβέ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ. 435

425 πτωχιστέρου.] An analogous form is λαλίστερος, *Ran.* 91; λαλίστατος, *Eur. Cycl.* 315.

428 κάκεῖνος.] 'He whom I mean, as well as Bellerophon, was &c.'

430 ναί Τήλεφον.] *Dicæopolis* echoes the word 'Telephus' in the same case. 'Yes (you know him right enough in saying) Telephus.'

434 μεταξὺ τῶν Ἴνους.] *Sc. καὶ τῶν*

Θυεστέων. Cf. *Av.* 187, ἐν μέσῳ δὴ-
πουθεν ἀήρ ἐστι γῆς (sub. καὶ οὐρανοῦ).

435 ὦ Ζεῦ διόπτα, κ. τ. λ.] 'O Zeus who seest right through and over all,' with a reference to the fragmentary state of the rags which can be seen through and over every way. The line rather sounds as if it might be from some tragedy.

[ένσκευάσασθαι μ' οἶον ἀθλιώτατον.]

Εὐριπίδη, 'πειδὴ περ ἐχαρίσω ταδί,
καί κ' εἰνά μοι δὸς τὰ κολουθα τῶν ῥακῶν,
τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.
δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,
εἶναι μὲν ὅσπερ εἰμὶ, φαίνεσθαι δὲ μὴ·
τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγὼ,
τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

440

ΕΤΡΙΠΙΔΗΣ

δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί.

445

ΔΙΚΑΙΟΠΟΛΙΣ

εὐδαιμονοίης, Τηλέφῳ δ' ἀγὼ φρονῶ.
εὐ γ'· οἶον ἤδη ῥηματίων ἐμπίπλαμαι.
ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.

ΕΤΡΙΠΙΔΗΣ

τουτὶ λαβὼν ἄπελθε λαίνων σταθμῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ θύμ', ὀρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων,
πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ
γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,

450

440 δεῖ γάρ με κ.τ.λ.] Two lines from the *Telephus*. Schol.

443 τοὺς δ' αὖ χορευτὰς κ.τ.λ.] The Scholiast thinks this a hit at Euripides' choruses, whose talk has often nothing to do with the play.

444 σκιμαλίσω.] This word seems to mean 'to snap the fingers at' rather than 'to filip,' as L. and S. give it, as far as one can judge from the Scholiast on *Pac.* 549, and the requirements of the two passages.

446 εὐδαιμονοίης.] From the *Telephus* again. The Scholiast gives the line καλῶς ἔχοιμι, κ.τ.λ.; Athenæus has εὐ σοι γένοιτο...νοῦ. Per-

haps this hardly warrants our changing the text (as Meineke and others do), for what the context in the play was we do not know: and the meaning here seems purposely obscure. Having said 'May'st thou prosper,' Dicæopolis then recollects Euripides' line, and gives the end of it, 'but for Telephus I know what;' neither understanding it, nor meaning it to be understood, but as a good ῥημάτιον. For he goes on to say, 'Bravo! what subtle phrases I'm becoming full of.'

449 λαίνων σ.] Cf. Eur. *El.* 1150, λαῖνοι θριγκοὶ δόμων.

δός μοι σπυρίδιον διακεκαυμένον λύχνῳ.

ΕΥΡΙΠΙΔΗΣ

τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;

ΔΙΚΑΙΟΠΟΛΙΣ

χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν.

455

ΕΥΡΙΠΙΔΗΣ

λυπηρὸς ἴσθ' ὦν ἀποχώρησον δόμων.

ΔΙΚΑΙΟΠΟΛΙΣ

φεῦ·

εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.

ΕΥΡΙΠΙΔΗΣ

ἄπελθε νῦν μοι.

ΔΙΚΑΙΟΠΟΛΙΣ

μᾶλλά μοι δὸς ἐν μόνον
κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον.

ΕΥΡΙΠΙΔΗΣ

φθείρου λαβὼν τόδ' ἴσθ' ὁκληρὸς ὦν δόμοις.

460

ΔΙΚΑΙΟΠΟΛΙΣ

οὐπω μὰ Δί' οἶσθ' οἷ' αὐτὸς ἐργάζει κακά.
ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,
δός μοι χυτρίδιον σφογγίῳ βεβυσμένον.

ΕΥΡΙΠΙΔΗΣ

ἄνθρωπ', ἀφαιρήσει με τὴν τραγῳδίαν.
ἄπελθε ταυτηνὶ λαβών.

453. They used to carry their candles in a sort of basket: and an old basket with a hole burnt in it by this means would be a mark of wretched poverty.

455 *χρέος κ.τ.λ.*] A nice Euripidean distinction between 'need' and 'wish.'

461 *οὐπω κ.τ.λ.*] 'You know not yet what ills you are working' either

'in refusing me,' or (which is perhaps his more real meaning) 'in your sorry tragedies.' Meineke puts a stop after *μὰ Δί'*, understanding *ἀπέρχουμαι* with *οὐπω*.

464 *ἀφ. με τὴν τραγῳδίαν.*] F r, take away the rags and externals, and nothing of tragedy remains. This is the implied conclusion.

ΔΙΚΑΙΟΠΟΙΣ

ἀπέρχομαι.

465

καίτοι τί δρῶσω; δεῖ γὰρ ἑνὸς, οὐ μὴ τυχὼν
ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·
τουτὶ λαβὼν ἄπειμι κὺν πρόσειμ' ἔτι·
ἐς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.

ΕΥΡΙΠΙΔΗΣ

ἀπολείς μ'. ἰδοὺ σοι. φροῦδά μοι τὰ δράματα.

470

ΔΙΚΑΙΟΠΟΙΣ

ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γὰρ εἰμ' ἄγαν
ὀχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.
οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμην
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.
Εὐριπίδιον ὦ γλυκύτατον καὶ φίλτατον,
κάκιςτ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἐν μόνον, τουτὶ μόνον τουτὶ μόνον,
σκάνδικά μοι δός, μητρόθεν δεδεγμένος.

475

ΕΥΡΙΠΙΔΗΣ

ἀνὴρ ὑβρίζει· κλεῖε πηκτὰ δωμάτων.

ΔΙΚΑΙΟΠΟΙΣ

ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα.
ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;
πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὐτῇ.
ἔστηκας; οὐκ εἰ καταπιὼν Εὐριπίδην;

480

471 ἀλλ' οὐκέτ'.] 'Nay, no longer so,' *i. e.* I will not strip you of your stage property any further, but will depart.

472 οὐ δοκῶν με κ. σ.] 'Not thinking (reflecting) that the princes hate me.' A line from the *Telephus*, or, as some say, the *Ceneus*. *κοιράνους*, 'the princes, the great,' *i. e.* Euripides.

478 σκάνδικα.] Cf. *Eq.* 19, *Ran.*

840. Euripides' mother was a herb-seller.

482 Λ. ἀνδρῶν.] The absence of the definite article gives increased emphasis to 'Lacedæmonians.'

483 γραμμὴ δ' αὐτῇ.] 'This is the scratch,' and up to it you must come. Here *γραμμὴ* is the starting line, not (as in Pind. *Pyth.* ix. 208) the goal.

484 καταπιὼν.] 'Having drunk

ἐπήνεσ' ἄγε νυν, ὦ τάλαινα καρδιά,
 ἀπελθ' ἐκεῖσε, κᾶτα τὴν κεφαλὴν ἐκεῖ
 παράσχεις, εἰποῦς' ἄττ' ἂν αὐτῇ σοι δοκῇ.
 τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.

485

ΧΟΡΟΣ

τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν
 ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
 ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα
 ἅπασι μέλλεις εἰς λέγειν τὰναντία.
 ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἰά νυν,
 ἐπειδήπερ αὐτὸς αἰρεῖ, λέγε.

490

495

ΔΙΚΑΙΟΠΟΛΙΣ

μή μοι φθονήσητ', ἄνδρες οἱ θεώμενοι,
 εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν
 μέλλω περὶ τῆς πίλεως, τρυγῶδιαν ποιῶν.
 τὸ γὰρ δίκαιον οἶδε καὶ τρυγῶδια.
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.
 οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.
 αὐτοὶ γὰρ ἐσμεν οὐπὶ Αθηναίῳ τ' ἀγῶν,
 κοῦπω ξένοι πάρεισιν· οὔτε γὰρ φόροι
 ἤκουσιν οὐτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι·
 ἀλλ' ἐσμεν αὐτοὶ νῦν γε περιεπτισμένοι·

500

505

down Euripides,' and so being thoroughly soaked and steeped in him. Cf. *Vesp.* 380, ψυχὴν ἐμπλησάμενος Διοπίθους.

485 ἐπήνεσ'.] 'Thank you, that's right,' his soul now beginning to show signs of plucking up courage and going.

487 εἰποῦς'.] Hamaker and Meineke object to this as 'ineptum,' proposing *εἰπέ θ'* and *εὔροῦς*. But surely we may suppose that Dicaeopolis would say his say before laying his head on the block, and then there is nothing amiss with our text.

489 ἄγαμαι καρδίας.] Cf. Eur. *Rhes.* 243, ἄγαμαι λήματος.

496 μή μοι.] μή μοι φθονήσητ' ἄνδρες Ἑλλήνων ἄκροι εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν. Eur. *Tel.*

503 ξένων κ. τ. λ.] This charge Cleon had brought against our author after 'the Babylonians;' which were acted at the Great Dionysia, when many strangers were present, for that feast was the pay-day for the allies' tribute.

505 κοῦπω.] 'Not yet,' for the Lenæa were earlier than the city Dionysia.

507, 508. ἀλλ' ἐσμεν ... λέγω.]

τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστών λέγω.

ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,

καὶ τοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός,

σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας·

καὶ μοι γὰρ ἐστὶν ἀμπέλια κεκομμένα.

ἀτὰρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,

τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;

ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω,

μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,

ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα,

510

515

There is a puzzling difficulty here. *περικεπτισμένοι* seems to mean 'winnowed,' i. e. cleared from chaff, and therefore cleared from *μέτοικοι*, who are expressly said to be to the citizens as chaff to grain. But if *μέτοικοι* here means 'the resident aliens,' we cannot well believe them to have been excluded from the *Lenæa*. For we do not know that even foreigners were so by any law; indeed, it is presumable they were not (cf. Thuc. II. 39, οὐκ ἔστιν οὐτε ξενηλασίαις ἀπεργασμένον τινα, κ. τ. λ.), though they had no special call to be there as at the Great Dionysia, and therefore would not be there in any numbers. Further, of the *μέτοικοι* the Scholiast (on *Plutus* 953) says that they might at the *Lenæa* (but not at the Great Dionysia) even be members of the chorus. *μέτοικοι* then (in the technical sense of the word) were present. And to an Athenian audience the word cannot easily have been meant otherwise. Yet to explain the passage the choice seems to lie between taking *μετοίκους* to mean generally 'visitors, strangers,' and taking *περικεπτισμένοι* to mean not 'cleared from chaff,' but 'cleared from straw, &c. and everything but chaff.' It is true that Hesychius explains *περικεπτ.* by *περιεξεσμένοι, περικεκαθαρμένοι*; and this is natural enough, as the uses of the compound word seem chiefly metaphorical: but to exclude chaff from the things of which grain is cleared

by the operation denoted by *πρίσσειν* seems hardly natural. Meineke, following Dobree and Valckenær, rejects the verse. The two renderings will be these, 'clean-winnowed, for visitors I call the chaff of citizens;' or 'plucked from around the stalk or straw (that is 'cleared of ξένοι'), &c., for metoecs I call chaff of citizens,' and they of course are here with us, as chaff is with grain.

510, 511 καὶ τοῖς...οἰκίας.] Elmsley refers to Thuc. I. 128 for an earthquake thought to be sent by Poseidon on Tænarus, and to Thuc. III. 87, 89, for other earthquakes shortly before this time, which might make the Lacedæmonians now apprehensive of such disaster.

511 ἐμβάλοι.] Cf. *Nub.* 1489, ἔως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν.

514. For the Megarian affair, cf. Thuc. I. 103, 105, 139. The Megarians were first with the Lacedæmonians, then joined the Athenians, then revolted from them; and from that time the Athenians were bitter against them. Cultivation of sacred and debateable land, receiving of Athenian runaways, and the death of a herald, Anthemocritus, were the grievances.

515 τὴν πόλιν.] 'Not the state, mind you!' for it was for disparaging 'the state' (v. 503) he had been attacked.

517 μοχθηρὰ κ. τ. λ.] 'Sorry, worth-

ἄτιμα καὶ παράσημα καὶ παράξενα,
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια·
 κεῖ που σίκουν ἴδοιεν ἢ λαγῳδίου 520
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδρούς ἄλλας,
 ταῦτ' ἦν Μεγαρικὰ καπέπρατ' αὐθημερόν.
 καὶ ταῦτα μὲν δὴ σμικρὰ καπιχώρια,
 πόρνην δὲ Σιμαίθαν ἰόντες Μέγαράδε
 νεανῖαι κλέπτουσι μεθυσοκίτταβοι· 525
 καὶ οἱ Μεγαρῆς ὀδύναις πεφυσυγγωμένοι
 αὐτεξέκλεψαν Ἀσπασίας πόρνα δύο·
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη
 Ἐλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.
 ἐντεῦθεν ὀργῇ Περικλῆς οὐλύμπιος 530
 ἦστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,
 ὡς χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ

less,' perhaps as common a sense of the word as the moral sense 'actively vicious.' Cf. *Eg.* 316, *μοχθηροῦ βοός*. The adjectives which follow are applicable to coin. *παρακ.* unevenly stamped; on which the die has fallen towards the side, not full and true in the coin's centre. *ἀτιμα* 'no longer current:' to illustrate this, cf. *Ecc.* 816—821. *παράσημα*, 'with the mark or stamp actually wrong,' *παράξενα*, 'wrong and foreign coin,' with an implied charge of *ξενία* against these men.

519 *χλανίσκια*.] From Xen. *Mem.* II. 7. 6, we gather that cloak-making was a speciality of the Megarians.

521 *χονδρούς ἄλλας*.] *ἄλλας*, the reading of MS. Rav., for vulg. *ἀλός* is required by Attic usage: and it seems then better to write *χονδρούς*, oxytone, as an adjective. Cf. Aristot. *Probl.* XXI. 9, *διὰ τὸ ἀραιὸν εἶναι καὶ χονδρόν* (of meal).

522 *ἦν*.] 'Were made out to be.'

525 *μεθυσοκίτταβοι*.] The varieties of cottabus play are puzzling. One kind is mentioned in *Pac.* 1244. The compound adjective here simply

means 'in tipsy frolic.'

526 *πεφυσ.*] Megarian garlic was specially noted. Cf. *Pac.* 250. Cf. *Eg.* 494 for the use of garlic in priming cocks for a fight. *φύσιγξ* λέγεται τὸ ἐκτὸς λέπισμα τῶν σκορόδων. Schol.

530 *οὐλύμπιος*.] This surname (given to Pericles for his munificence, power, or eloquence) leads on to *ἦστραπτ' ἐβρόντα*, as qualities of Homer's *Ὀλύμπιος δασεροπητής*. Cf. Cic. *Or.* 29, Pericles, ... ab Aristophane poeta fulgere, tonare, permiscere Græciam dictus.

531 *ἦστραπτ', ἐβρόντα*.] *ἦστραπτεν, ἐβρ.* Dind. and others. Cf. Plin. *Ep.* I. 20, *tonat, fulgurat. omnia denique perturbat ac miscet.*

532 *ἐτίθει*.] The active voice rather implies royal sway. *θέσθαι νόμον* is the common phrase of a legislator.

σκόλια.] A song of Timocreon's began *ὦφελος, ὦ τυφλὲ Πίλοῦτε, μήτ' ἐν γῇ μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ φανῆναι, ἀλλὰ Τάρταρόν τε ναλεῖν καὶ χέροντα*.

μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν.
 ἐντεῦθεν οἱ Μεγαρήs, ὅτε δὴ 'πείνων βάδην,
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφεῖν τὸ διὰ τὰς λαικαστρίας·
 κοῦκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις.
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.
 ἐρεῖ τις, οὐ χρῆν' ἀλλὰ τί ἐχρῆν εἶπατε.
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ·
 καὶ κάρτα μέντ' αὖ εὐθέως καθείλκετε
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα
 θορύβου, στρατιωτῶν, περὶ τριήραρχον βοῆς,
 μισθοῦ διδομένου, Παλλαδίων χρυσουμένων,
 στοιᾶς στεναχούσης, σιτίων μετρούμενων,
 ἀσκῶν, τροπωτήρων, κἀδους ὠνουμένων,

535 βάδην.] 'By inches,' like the Lat. 'pedetentim,' of which the prevailing use is metaphorical.

542 ἀπέδοτο φήνας.] 'Informed against and had confiscated,' if ἀπεδ. be taken with φήνας; but why then ἐκπλεύσας σκάφει? Seriphos was a dependency on Athens, and the transaction ought to be in Laconia, to answer to the confiscation of Megarian wares in Attica. The Scholiast in one part of his note seems to take it for a pilfering act of a Lacedæmonian, and Müller reads κλέψας for φήνας, and Reiske conj. ἀφέλετ' 'Ἀθήνας. But the Scholiast also recognizes φήνας, explaining it by συκοφαντήσας (cf. 819, 824), and this appears almost necessary to balance ἐσυκοφάντει in v. 520. We might join ἐκπλεύσας σκάφει ἀπέδοτο, and translate 'had sailed out and sold, after informing against it,' the information against and the seizure of the dog being supposed to take place in Laconia.

545 ἦν δ' ἂν κ. τ. λ.] With this picture of preparations for war compare the description of Peace in *Pac.*

530—38.

546 περὶ τριήραρχον.] The common reading τριήραρχον gives no good sense. 'Clamour about the trierarch,' i. e. about his election, is not wanted for the picture: and, as Müller says, the trierarchs would have been previously settled. Müller reads περιτριήραρχον β. 'clamour around the trierarch,' a noisy crowd mobbing as it were the trierarch, about pay, fittings &c. And the reading here ventured upon gives the same sense, without introducing the curious compound adjective. The punctuation after θορύβου seems also to make the list more graphic. The confusion of υ and ν in MSS. is common. Cf. the corrections in *Eg.* 798, *Pac.* 254.

547 Παλλαδίων.] Placed at the ships' prows, Schol.; but others say they were at the stern. Cf. Eur. *I. A.* 240.

549 τροπωτήρων.] Cf. Thuc. II. 93 for an expedition where each sailor had to take his oar-thong, oar, and cushion.

σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550
 στεφάνων, τριχίδων, αὐλητρίδων, ὑπώπιων,
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,
 τίλων ψοφούντων, θαλαμῶν τροπουμένων,
 αὐλῶν κελυστῶν, νιγλάρων, συριγμάτων.
 ταῦτ' οἶδ' ὅτι ἂν ἔδρατε· τὸν δὲ Τήλεφον 555
 οὐκ οἴομεσθα; νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

ΗΜΙΧΟΡΙΟΝ

ἄλθες, ὠπίτριπτε καὶ μιαρῶτατε;
 ταυτὶ σὺ τολμᾷς πτωχὸς ὦν ἡμᾶς λέγειν,
 καὶ συκοφάντης εἴ τις ἦν, ὠνειδισας;

ΗΜΙΧΟΡΙΟΝ

νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει 560
 δίκαια πάντα κοῦδέν αὐτῶν ψεύδεται.

ΗΜΙΧΟΡΙΟΝ

εἰτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν;
 ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

ΗΜΙΧΟΡΙΟΝ

οὗτος σὺ ποῖ θεῖς, οὐ μενεῖς; ὥς εἰ θενεῖς

551 **στεφάνων, κ. τ. λ.]** The rejoicings at the setting out of a fleet. Cf. Thuc. vi. 32, for those that attended the departure of the Athenian fleet for Sicily.

552 **κωπέων πλ.]** The spars would have to be flattened to make the oar-blades.

553 **θαλαμῶν.]** Either *κωπῶν* or *ὀπῶν* may be supplied. In *Pac.* 1232 there is an ellipse of *ὀπῆ* with *θαλαμία*.

554 **νιγλάρων.]** *κροῦμά ἐστι καὶ μέλος μουσικὸν παρακелυστικόν.* Schol. It seems to be the sound or call rather than the instrument itself.

555 **τὸν δὲ Τήλεφον κ.τ.λ.]** 'And if you would do so, must we not think poor Telephus would?' i.e. that the Lacedæmonians would, for whom he is pleading in Telephus' rags.

The line is from the *Telephus*.

556 **ἡμῖν.]** *ὁμῖν*, nearly all the MSS., followed by Meineke. *ὁμῖν* would be a rather rude and direct charge against those whom the speaker addresses: which is softened by his including himself in *ἡμῖν*. *οἴομεσθα* too supports this reading, and the confusion between the words is common.

557 **ὠπίτριπτε.]** Cf. Soph. *Aj.* 103, where Jebb shows that *ἐπίτριπτος* is probably from the imprecatory *ἐπιτριβείης*.

563 **οὐδὲ.]** *οὐτὶ* Bentl., Mein., and others, and *Vesp.* 146, *Ran.* 143, Soph. *Phil.* 1299, support this change. If *οὐδὲ* be retained, we should explain it as elliptical. 'Ought he to say it if true? No; nor shall he get off scot-free when venturing on it.'

τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.

565

ΗΜΙΧΟΡΙΟΝ

ὦ Λάμαχ', ὦ βλέπων ἀστραπὺς,
βοήθησον, ὦ γοργολόφα, φανείς,
ὦ Λάμαχ', ὦ φίλ', ὦ φυλέτα·
εἴτε τις ἔστι ταξiάρχος ἢ στρατηγὸς ἢ
τειχομάχας ἀνὴρ, βοηθησάτω
τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

570

ΛΑΜΑΧΟΣ

πίθεν βοῆς ἤκουσα πολεμιστηρίας;
ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;
τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σύγματος;

ΔΙΚΑΙΟΠΟΙΙΣ

ὦ Λάμαχ' ἦρως, τῶν λόφων καὶ τῶν λόχων.

575

ΧΟΡΟΣ

ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλα
ἄπασαν ἡμῶν τὴν πύλιν κακορροθεῖ;

ΛΑΜΑΧΟΣ

οἷτος σὺ τολμᾷς πτωχὸς ὦν λέγειν τάδε;

565 ἀρθήσει.] 'You shall be taken up and carried off.' Of this use of αἶρειν L. and S. give no other instance. Cf. Plaut. *Menachm.* v. 7. 13, erum ablatum sublimem ferunt. They proceed to execute the threat, for the Half-chorus say ἔχομαι μέσος.

568 φυλέτα.] Not literally so, for the Acharnians were of the tribe Ceneis, Lamachus was of Cephale, and of the tribe Aiantis.

570 τειχομάχας.] Meineke does not see why they want a stormer of walls; but surely a comic Chorus in excitement may call for warriors of every description. The same critic prefers (with Elmsley) *τι ἀνύσας* to *τις ἀνύσας*. The phrases *ἀνύσας* and *ἀνύσας τι* are both frequent: cf. *Eg.* 119, 387, *Nub.* 181, *Vesp.* 398. The old reading *ἢ στρατηγὸς ἢ* for *τις ἢ*

has been recalled, with Meineke's approval (*Vind.*). It was hastily changed by editors for insufficient metrical reasons.

573 κυδοιμὸν.] Κυδοιμός is War's servant in the *Peace*, v. 255.

574 σάγματος.] τῆς θήκης τοῦ σπλου, Schol. Cf. Eur. *Andr.* 617, κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν ἄνθρωποι ἐκέισε δεῦρό τ' ἤγαγες πάλιν.

575 τῶν λόφων κ.τ.λ.] Cf. *Ran.* 403 for a similar alliteration. As no λόχοι are elsewhere mentioned as coming in with Lamachus, some editors omit the line.

576 σὺ γὰρ κ.τ.λ.] 'Why, isn't it this man who abuses, &c., and therefore it is against him we want you?' in answer to Lamachus' question, ποῖ χρὴ βοηθεῖν;

578 λέγειν τάδε.] Sc. κακορροθεῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Λάμαχ' ἦρως, ἀλλὰ συγγνώμην ἔχε,
εἰ πτωχὸς ὦν εἰπὼν τι κάστωμυλάμην.

ΛΑΜΑΧΟΣ

τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ οἶδά πω·

580

ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων ἰλιγγιῶ.
ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.

ΛΑΜΑΧΟΣ

ἰδού.

ΔΙΚΑΙΟΠΟΛΙΣ

παράθες νυν ὑπτίαν αὐτὴν ἐμοί.

ΛΑΜΑΧΟΣ

κείται.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.

ΛΑΜΑΧΟΣ

τουτὶ πτίλον σοι.

ΔΙΚΑΙΟΠΟΛΙΣ

τῆς κεφαλῆς νύν μου λαβοῦ,
ἵν' ἐξεμέσω βδελύττομαι γὰρ τοὺς λόφους.

585

ΛΑΜΑΧΟΣ

οὔτος, τί δράσεις, τῷ πτίλῳ μέλλεις ἐμεῖν;

580 οὐκ οἶδά πω.] Bergk alters this to οὐκ οἶδα. Δ. πῶς; Δ. ὑπὸ κ.τ.λ. The text means, 'I don't know (I can't tell you) yet, for I am quite giddy and flustered at your armour.' Meineke proposes οὐκ οἶδ' ὅπως ὑπὸ τοῦ δέους τῶν σῶν. No change seems needed.

582 μορμόνα.] For γοργόνα by

way of surprise. Cf. *Pac.* 474.

583 ἰδού.] 'There! 'tis done.' Cf. v. 364, 470, *Eq.* 157, 1161. ἰδού calls attention to your having done (or being in the act of doing) what was asked.

584 πτερόν.] εἰώθασι γὰρ οἱ δυσεμεῖς πτερῷ χρῆσθαι. Schol.

ΔΙΚΑΙΟΠΟΛΙΣ

πτίλον γάρ ἐστιν; εἰπέ μοι, τίνος ποτὲ
ὄρνιθός ἐστιν; ἄρα κομπολακύβου;

ΛΑΜΑΧΟΣ

οἶμ' ὡς τεθνήξεις.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ Λάμαχε·
οὐ γὰρ κατ' ἰσχύν ἐστιν· εὖοπλος γὰρ εἶ.

590

ΛΑΜΑΧΟΣ

ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ γὰρ εἰμι πτωχός;

ΛΑΜΑΧΟΣ

ἀλλὰ τίς γὰρ εἶ;

ΔΙΚΑΙΟΠΟΛΙΣ

ὅστις; πολίτης χρηστὸς, οὐ σπουδαρχίδης,
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.

595

ΛΑΜΑΧΟΣ

ἐχειροτόνησαν γὰρ με.

588 πτίλον κ.τ.λ.] Some give this to Lamachus, making Dicæopolis then interrupt him with *εἰπέ μοι*; 'for it is a feather of— Dic. Tell me, of what bird?' But Dindorf's reading seems quite as good. Dicæopolis says, 'Why, is it a feather? Of what bird, pray?'

589 κομπολακύβου.] 'Mock-bird' Mitchell gives for this. Perhaps 'bottle-tit' (country name of *Parus caudatus*, the long-tailed tit) or 'big-bottle-tit,' 'boast-bottle-tit' might partly express the meaning of *λήκυθος*, with which the word seems connected no less than with *λακείν*.

591 οὐ γὰρ κατ' ἰσχύν ἐστιν.] This must mean, 'It is not to go by strength.' Cf. *Æsch. Prom.* 212. *σοδοῖν*, Mein. 'it is not in proportion to your strength,' *i. e.* I am not a fair match for you. Holden, with Scaliger and Elmsley, reads *οὐ σου κ. λ. ε.*

595 οὐ σπουδαρχίδης.] 'No place-hunter's son.'

597 μισθαρχίδης.] Meineke proposes *μισθαρινίδης*: saying of the common text 'pessime de mercenariorum duce interpretantur.' But no objection can be taken to *μισθαρχίδης* as L. and S. interpret it.

ΔΙΚΑΙΟΠΟΛΙΣ

κόκκυγες γε τρεῖς.

ταυτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,
 ὀρών πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600
 νεανίας δ' οἷος σὺ διαδεδρακότας
 τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμὰς,
 Τισαμενοφαινίππους, Πανουργιππαρχίδας·
 ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαοσί
 Γερητοθεοδώρους, Διομειαλαζόνας, 605
 τοὺς δ' ἐν Καμαρίνῃ κὰν Γέλα κὰν Καταγέλα.

ΛΑΜΑΧΟΣ

ἐχειροτονήθησαν γάρ.

ΔΙΚΑΙΟΠΟΛΙΣ

αἴτιον δὲ τί

ὑμᾶς μὲν αἰὲ μισθοφορεῖν ἀμηγέπη,
 τωνδὶ δὲ μηδέν'; ἐτεὸν, ὦ Μαριλάδη,
 ἥδη πεπρέσβευκας σὺ πολλὸς ὦν; ἐνί, 610

598 **κόκκυγες γε τρεῖς.**] 'Cuckoo' with the Greeks meant 'stupid'; the Scholiast says because that bird *ἄμουςόν τι φθέγγεται*. Cf. *νεφέλο-κοκκυγία* in the *Birds*.

601 **οἷος σὺ.**] *οἷους σὺ*, MSS. which should perhaps be preferred; for, though a curious construction, Schæfer parallels it from Xen. *Hist. Gr.* i. 4. 16, *τῶν οἷων περ αὐτὸς ὄντων*. Cf. also Demosth. p. 613, *τοὺς οἷους περ οὗτος*, as some MSS. have it, and p. 758, *οὐδ' οἷος περ σὺ χρώμενοι συμβούλοις*, as nearly all MSS. read. Add Æschin. 48, *κιναιδούς οἷους περ σὺ*. And, though the change of *οἷους*, *οἷος* to *οἷος* is not very violent, that of *οἷων* (in Xenophon) would be so. Holden reads *οἷους σε*, comparing v. 702, *ἤλικον Θουκυδίδην*.

διαδεδρακότας.] 'Having shirked (hard work) and run off.' Cf. *Ran.* 1014, *διαδρασιπολίτας*.

602 **ἐπὶ Θράκης.**] i. e. *ἐν τοῖς ἐπὶ Θράκης* in 'the Thrace-ward parts'

so constantly mentioned by Thucydides.

603 **Τισαμενοφαινίππους, κ. τ. λ.]** These names are fictitious, but of their component elements the Scholiast tells us that Tisamenus was an alien and a rogue, Phænippus swinish, Chares ignorant, Geres and Theodorus effeminate. Diomea was a deme of Attica.

606 **Καταγέλα.**] Perhaps *παρὰ προσδοκίαν* for Catana, a town in Sicily. *ἐποίησε δὲ τὸ Καταγέλα ἀπὸ τοῦ καταγελᾶν αὐτῶν τοὺς στρατηγούς*. Schol. Cf. above v. 76.

609 **Μαριλάδη.]** A fitting name for an Acharnian collier. Cf. v. 350.

610 **ἐνί.]** A short form of *ἡνί= ἰδὸν*, Lat. *en!* acc. to Elmsley. Cf. *Eq.* 26 for *ἡν* in this sense. Hermann reads *πολιὸς ὦν ἐνῆ*; 'You who will be gray the day after tomorrow.' Meineke follows him. The present participle *ὦν* can hardly be so translated. The Scholiast says

ἀνένευσε· καίτοι γ' ἐστὶ σῶφρων κἀργάτης.
 τί δαὶ Δράκυλλος κεύφορίδης ἢ Πρινίδης;
 οἶδέν τις ὕμῶν τὰκβάταν' ἢ τοὺς Χαόνας;
 οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
 οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτὲ,
 ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,
 ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

615

ΛΑΜΑΧΟΣ

ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ δῆτ', εἰ μὴ μισθοφορῇ γε Λάμαχος.

ΛΑΜΑΧΟΣ

ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις
 αἰεὶ πολεμήσω, καὶ τaráξω πανταχῇ,
 καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.

620

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ κηρύττω γε Πελοποννησίοις
 ἅπασιν καὶ Μεγαρεῦσιν καὶ Βοιωτίοις,
 πωλεῖν ἀγοράζειν πρὸς ἐμὲ, Λαμάχῳ δὲ μὴ.

625

of *ἐν* (the MS. reading) that 'the Attics used it redundantly:' which may partly confirm the idea that it is an interjection or exclamation. Fritzsche reads *ἐν*, but explains it as a kind of denial, illustrated by a German use of 'übermorgen.'

612 τί δαὶ Δράκυλλος.] τί δ' Ἀνθράκυλλος Reiske, to get a significant name for a collier.

Πρινίδης.] Cf. above, v. 180, *πρινιοί*.

614 ὁ Κοισύρας.] 'Coesyra's son,' i.e. Megacles acc. to the Scholiast. Cf. *Nuð.* 46, where *ἐγκεκοισυρωμένην* is said of one aping the noble. Some think the word here is put generally for any conceited patrician youth.

615 ὑπ' ἐράνου.] 'Owing to their (unpaid) contributions, taxes in arrears.' *ἐρανος* the Scholiast takes here to be a rate or tax. Others take it that these youths had to come on their friends for a subscription, and could not afterwards repay the loan. Either way it is plain that they were unable to pay their scot, and so their friends would none of them, *ἐξίστω παρήνουν*.

616 ἀπόνιπτρον.] Cf. *Juv.* III. 274 sqq. A practice that has not so very long gone out. 'Gare l'eau' used to be a well-known cry from the windows of Paris.

625 Λαμάχῳ δὲ (κηρύττω) μὴ (πωλεῖν).] Cf. v. 722.

ΧΟΡΟΣ

ἄνῃρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπίθει
περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις
ἐπίωμεν.

Ἐξ οὐ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος
ἡμῶν,

οὐπω παρέβη πρὸς τὸ θέατρον λέξων ὡς δεξιὸς ἐστίν
διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις ταχυ-
βούλοις, 630

ὡς κωμῳδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον καθυβρίζει,
ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητῆς,
παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξαπατᾶσθαι,
μὴθ' ἥδεσθαι θωπευομένους μὴτ' εἶναι χαννοπολίτας.

πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξαπατῶν-
τες 636

πρῶτον μὲν ἰοστεφάνους ἐκάλουν· κάπειδῇ τοῦτό τις εἴποι,
εὐθύς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων ἐκά-
θησθε.

626 ἄνῃρ νικᾷ, κ.τ.λ.] The para-
basis now begins, on which word
see Smith's *Dict. Ant.*

In this parabasis the κομμάτιον is
ἀνῃρ—ἐπίωμεν, the ἀνάπαιστοι are ἐξ
οὐ γε—διδάσκων, the μακρὸν is πρὸς
ταῦτα—λακαταπύγων, the στροφή
is δεῦρο Μοῦσ'—δημότην, the ἐπίρ-
ρημα is οἱ γέροντες—ἀπέρχομαι, the
ἀντιστροφή is ταῦτα πῶς—Μαρψίας,
the ἀντεπίρρημα is τῷ γὰρ εἰκὸς—τῷ
νέψ.

627 ἀποδύντες.] They stripped off
their outer robes in order to dance
and turn more easily. Schol. At
all events they got rid of encum-
brances: cf. *Pac.* 729.

628 ὁ διδάσκαλος ἡμῶν.] For the
question whether this means Aristo-
phanes or Callistratus, see Introduc-
tion.

630 διαβαλλόμενος.] Cf. v. 501.

632 μεταβούλους.] The 'hasty
counsel' and 'second or changed

counsel' of the Athenians are illus-
trated by the affair of Mytilene, cf.
Thuc. III. 36—40.

634 ξενικοῖσι λόγοις.] Bergk thinks
there may be special allusion to the
embassy from Leontini headed by
Gorgias the rhetorician. This em-
bassy is mentioned by Thucydides
(III. 86), and Gorgias' part in it by
Plato (*Hipp. Maj.* 282). τοῖς ἀπὸ τῶν
ξένων πρεσβέων λεγομένοις. Schol.

637 ἰοστεφάνους.] Cf. *Eq.* 1323,
1329. The Scholiast tells us that
Pindar applies this epithet to Athens.
Cf. Isocr. p. 166, who says that for
the compliment εἰρεῖσμα Ἑλλάδος ap-
plied to Athens the Athenians gave
that poet great honour and presents.

638 ἐπ' ἄκρων τῶν πυγιδίων.]
Mitchell and others refer to passages
about going on tiptoe, which do
not bear much on this. The Scho-
liast is more to the point, who says
that men hearing their own praises

εἰ δέ τις ὑμᾶς ὑποθωπείσας λιπαρὰς καλέσειεν Ἀθήνας,
 εὔρετο πᾶν ἄν διὰ τὰς λιπαρὰς, ἀφῶν τιμὴν περιάψας.
 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἷτιος ὑμῖν γεγένηται,
 καὶ τοὺς δῆμους ἐν ταῖς πόλεσιν δείξας, ὡς δημοκρατοῦνται.
 τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες
 ἥξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,
 ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δίκαια. 645
 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει,
 ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασανίζων,
 ἠρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ κρατοῦσιν·
 εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἴποι κακὰ πολλὰ·
 τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γεγε-
 νῆσθαι 650
 καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.

are wont τὴν πύγην τῆς καθέδρας ἐξ-
 αἶρειν.

640 εὔρετο πᾶν ἄν.] For ἄν with
 past indic. of habitual action cf. *Nub.*
 855, note.

ἀφῶν τ. π.] 'Attaching to you
 what is an honour in anchovies,
 praising you as if you were ancho-
 vies: whose special τιμὴ would be
 to be oily and sleek (*λιπαροί*).

642 τοὺς δῆμους κ.τ.λ.] This line
 must express some deed for which
 the poet claims the gratitude of the
 states, and the plain construing of it
 seems 'having exhibited the demo-
 cracies in the states, how they are
 managed,' that is, 'having shewn of
 the commons in our subject-states
 how they manage their democracies.'
 Now Aristophanes was charged with
 having in the Babylonians disparaged
 Athens before foreigners. Perhaps
 he had taken the Athenians down a
 little, shewing them the flattery of
 their poets, and how some democra-
 cies in their subject-states beat their
 own at home. The Scholiast says,
 'Having shewn to the allied states
 how we manage our democracy,' so
 giving them a pattern to follow: but
 how can the Greek mean that? Mül-
 ler takes δημοκρατοῦνται = κρατοῦν-

ται, making the sense 'having shewn
 of the democracies in the subject-
 states how (unfairly) they are ruled
 by us.' But δῆμος δημοκρατεῖται
 cannot mean 'a people is ruled or
 managed' by other than the δῆμος
 itself. And vv. 645, 649 shew that
 the poet risked giving offence by
 plain speaking, and did not praise
 Athens: hence the rendering first
 given is to be preferred.

646. An embassy to Persia is
 mentioned in Thuc. II. 7.

οὕτω δ' αὐτοῦ.] οὕτως αὐτοῦ Elmsl.,
 Mein. with a fuller stop after ἦκει.
 If the common reading be retained,
 the rendering is, 'And so he is re-
 nowned far away, when (=seeing
 that) even the king &c.:' οὕτω must
 not be taken with πόρρω.

650 βελτίους γεγενῆσθαι.] Unless
 βελτίους could mean 'luckier,' the
 perfect infinitive can hardly be main-
 tained; 'that whichever are roundly
 chid by this poet have become the
 better men.' τε γενέσθαι and τε γε-
 νέσθ' ἄν are proposed corrections.
 For the sense the Scholiast's note is
 good, οὗς ἄν οὗτος ὁ ποιητὴς σκώψῃ
 τούτους σωφρονίζεσθαι καὶ γίνεσθαι
 βελτίους.

διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,
καὶ τὴν Αἴγιαν ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν ἐκείνης.
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλωνται.
ἀλλ' ὑμεῖς τοι μή ποτ' ἀφήθ'· ὡς κωμωδήσει τὰ δίκαια·
φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαίμονας
εἶναι, 656

οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπατύλλων,
οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα διδάσκων.
πρὸς ταῦτα Κλέων καὶ παλαμάσθω
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
ξύμμαχον ἔσται, κοῦ μή ποθ' ἀλῶ
περὶ τὴν πόλιν ὧν ὥσπερ ἐκείνος
δειλὸς καὶ λακαταπύγων. 664

δεῦρο Μοῦσ' ἔλθε φλεγυρὰ πυρὸς ἔχουσα μένος, ἔντονος
Ἀχαρνική.

οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ', ἐρεθιζόμενος
οὐρία ριπίδι,

ἥνικ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι, 670

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,
οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἔλθε μέλος εὐτονον, ἀγροί-
κότερον,

ὥς ἐμέ λαβούσα τὸν δημότην. 675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.

οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν

653 τὴν Αἴγιαν ἀπαιτοῦσιν.] Thucydides (IV. 139) mentions a demand made by the Lacedæmonians from the Athenians Αἴγιαν αὐτόνομον ἀφίεναι. But how this can come to be termed an ἀπαίτησις of Ægina is not plain.

654 τὸν ποιητὴν.] Callistratus as well as Aristophanes is thought to have held land in Ægina.

658 κατάρδων.] καταβρέχων τοῖς ἐπαίνοις ὡς φυτά. Schol.

659 πρὸς ταῦτα.] Cf. note on *Nub.* 1030.

Κλέων.] Cf. v. 502.

669—675. οἶον φέψαλος ἀνήλατ' ...οὕτω λαβούσα σοβαρὸν μέλος ἔλθε ὥς (πρὸς) ἐμέ τὸν δημότην.

671 Θασίαν.] Sc. ἄλιην, 'brine, fish-sauce.' The epithet λιπ. is from Pind. *Nem.* VII. 22.

674 σοβαρὸν.] Used of wind, *Nub.* 406, *Pac.* 944: of a horse, *Pac.* 83. 'Brisk, fresh, spirited' seem to give the force of the word as Aristophanes uses it.

677 ἐναυμαχήσαμεν.] The sea-fight at Salamis is specially alluded to. Cf. *Eg.* 785, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι.

γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν,
 οὔτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς
 ὑπὸ νεανίσκων ἔατε καταγελᾶσθαι ῥητόρων, 680
 οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,
 οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία·
 τουθορύζοντες δὲ γῆρα τῷ λίθῳ προσέσταμεν,
 οὐχ ὀρώντες, οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.
 ὁ δὲ νεανίας ἐαυτῷ σπουδάσας ξυνηγορεῖν 685
 ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι
 κᾶτ' ἀνελκύσας ἐρωτᾷ, σκανδάληθρ' ἰστάς ἐπῶν,
 ἄνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.
 ὁ δ' ὑπὸ γῆρως μασταρῦζει, κᾶτ' ὀφλῶν ἀπέρχεται·
 εἶτα λύζει καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους, 690
 οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.
 ταῦτα πῶς εἰκίτα γέροντ' ἀπολέσαι, πολὺν ἄνδρα, περὶ
 κλεψύδραν,
 πολλὰ δὲ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον ἀν-
 δρικὸν ἰδρώτα δὲ καὶ πολὺν,

681 *παρεξηλημένους*.] Properly said of old useless pipes with worn or broken mouth-pieces. Schol.

682 Π. *ἀσφάλειος*.] Poseidon was worshipped under this title at Athens and elsewhere. Being the earth-shaker, he was also the earth-steadier, protector from earthquakes, &c.; but to these old worthies their staff was their steadier. Bergler thinks there is also a play on Ποσειδῶν and ποσίν.

683 τῷ λ[ίθῳ]. τῷ βήματι, τῷ ἐν τῇ πυκνῇ δικαστηρίῳ Schol. Cf. *Pac.* 680.

685 ὁ δὲ νεανίας ἐαυτῷ σ. ξ.] This line puzzles commentators. Elmsley takes *νεανίας* acc. plur. and Dindorf, in his latest text, reads *νεανίαν*; 'eager to have a young man (or young men) for advocate.' Blaydes and Müller think *ἐαυτῷ* must be wrong. Why not render 'But the young man eager to be advocate for himself'? The contrast is between the helpless mumbling old man, and the other,

able and earnest to support his own case, and beat down the old fellow. If however the accusative *νεανίας* or *νεανίαν* is taken, probably *σπουδάσας* means 'having made interest for:' cf. *Eq.* 926, 1370.

686 *παίει ξυνάπτων σ. τ. ρ.*] 'He forms together his words into well-rounded phrases, and strikes him therewith.' Compare in *Ran.* 903, a similar expression, τὸν δ' ἀνασπώντ' αὐτοπρέμνοι τοῖς λόγοισι συσκέδαν... Others take *ξυνάπτων* absolutely, 'engaging, closing in fight.' The use of the article τοῖς is according to the usual Greek idiom: where we might say, 'to strike with clenched fist,' a Greek would almost invariably say, 'to strike with the fist clenched.'

688 *Τιθωνόν*.] Longa Tithonum minuit senectus. Hor. *Carm.* II. 16. 30.

689 *μασταρῦει*.] *συνέλκει καὶ σὺν-άγει χεῖλη, ἀπὸ μεταφορᾶς τῶν ὑπο-τιθίων παιδων.* Schol.

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;
 εἶτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν
 νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κατὰ πρὸς
 ἀλίσκόμεθα. 700

πρὸς τάδε τί ὑντερεῖ Μαρψίας;
 τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην,
 ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,
 τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705
 ὥστ' ἐγὼ μὲν ἡλέησα κάπεμορξάμην ἰδὼν
 ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,
 ὅς μὰ τὴν Δήμητρ', ἐκεῖνος ἡνίκ' ἦν Θουκυδίδης,
 οὐδ' ἂν αὐτὴν τὴν Ἀχαίαν ῥαδίως ἠέσχετο,
 ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,
 κατεβόησε δ' ἂν κεκραγῶς τοξότας τρισχιλίους, 711
 περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.

698 Μαραθῶν.] Used without a preposition, as in *Eg.* 781, 1334.

699 ἐδιώκομεν—διωκόμεθα—ἀλίσκόμεθα.] Words applicable either to the field or the law-court. διώκειν, 'to pursue,' or 'to sue.' ἀλίσκεσθαι, 'to be caught,' or 'to be cast.' Cf. *Eg.* 969.

701 Μαρψίας.] φιλόνεικος ῥήτωρ. Schol.

703 τῷ.] How? Cf. *Nub.* 385.

Θουκυδίδην.] The son of Melesias.

704 τῇ Σκυθῶν ἐρημίᾳ.] A Scythian wilderness was almost proverbial. Cf. *Æsch. Prom. Vincē.* 2. Σκυθὴν ἐς οἶμον ἀβατον εἰς ἐρημίαν. But Cephisodemus himself (as Elmsley says) is here called the Σ. ἐρημία, being probably of Scythian extraction.

707 τοξότου.] There may be a double application of this word here; 'hustled about by a policeman.' Cf. οἱ τοξόται, v. 54; or Cephisodemus by his Scythian descent may be the τοξότης. This latter seems the chief meaning; but the Scholiast explains τοξότου by ὑπηρέτου δημοσίου, noting also that archers

were held cheap, and quoting *Soph. Aj.* 1120, ὁ τοξότης οὐ σμικρὸν φρονεῖν.

709 Ἀχαίαν.] A title of Demeter, from the noise of the cymbals and drums made in the search for her daughter, or from her grief (ἄχος) thereat. Schol. Other derivations are given. If the word could mean 'noisy' it would rather suit this passage, but the quantity of the ᾱ is against that derivation. Thucydides, when in his old force, would have out-done in noise Demeter herself, not to say three thousand Scythian archers.

710 Εὐάθλους δέκα.] Euathlus was a rascally orator, Schol.; and in an Aristophanic fragment in the Scholiast on *Vesp.* 592 he is compared to a πονηρὸς τοξότης συνήγορος.

711, 712. Granting Cephisodemus' Scythian extraction, this outshooting his father's archer kinsmen will be clear. Archers were rather despised. Cf. *Soph. Aj.* 1120. *Herc. Fur.* 159.

περιετόξευσεν.] Blaydes and Meiske read ὑπερετόξευσεν. ὑπερτοξεύσιμος occurs in *Æsch. Suppl.* 473.

ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου τυχεῖν,
 ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ᾗ
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ Κλεινίου.
 κάξελαύνειν χρή τὸ λοιπὸν, κἂν φύγη τις, ξημιοῦν
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέφ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς.
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 ἐφ' ὅτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μή.
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
 τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ Λεπρῶν.
 ἐνταῦθα μήτε συκοφάντης εἰσίτω 725

716 χῶ Κλεινίου.] Alcibiades.

717 κάξελαύνειν.] Müller says ἐξ. means 'in jus vocare,' and that κἂν φύγη τις = ἢν μὴ πίθηται, if any shirk or evade the law. This sense of ἐξελαύνειν is not recognized by L. and S. If ἐξελαύνειν be 'to exile,' then κἂν φύγη τις must apparently mean 'if any have fled' unwilling to stand a trial: and the whole sense will be 'we must, for the future, exile, and, if the accused shuns trial by flight, fine (by confiscating property that he leaves behind, &c.) old at suit of old, young at suit of young.' One German critic, Hamaker, rids himself of the difficulty by cutting out the two lines.

722 ἐφ' ὅτε.] c. infin. Comp. *Plut.* 1000, ἐφ' ὅτ' ἐκείσε μηδέποτε μ' ἐλθεῖν.

Λαμάχῳ δὲ μή.] This of course does not mean, 'It is lawful for Megarians to sell, but for Lamachus it is lawful not to sell.' Lamachus was positively forbidden to market. The explanation of the construction is that a word of positive order, not permission, is understood before μή. In fact, Dicæopolis repeats his edict of v. 625, ending it

with the same wording (Λαμάχῳ δὲ μή), which followed naturally after the word of positive enactment (κηρύττω). Thus in v. 625, 'I proclaim to all Megarians to sell and market, but to Lamachus not so to do:' in v. 722, 'I permit all Megarians to market, but Lamachus (*Ibid*) not so to do.' Similar is the passage in *Soph. Œd. Tyr.* 817, ᾧ μὴ ξένων ἔξεστι...τῶν δέχεσθαι ὠθεῖν δὲ (εἰρηται) ἀπ' οἴκων πάντας.

723 ἀγορανόμους.] Cf. *Vesp.* 1407. The word occurs also in Plautus, *Capt.* IV. 2. 43.

724 ἱμάντας ἐκ Λεπρῶν.] Sc. δερμάτων. Whips, says the Scholiast, were used to keep the market folk in order. Why they were of leprous hides is not so clear. Some say because the Megarians were lepers. Perhaps, as the thongs are personified, a country or deme is given to them by ἐκ λεπρῶν, which has then another sense, viz. 'from Lepreum,' in Elis, or 'from Lepreus,' which was, they say, a tanner's district in Attica. It does not seem that there were persons brought on as ἀγορανόμοι: but merely three 'whips' which Dicæopolis called so.

μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.
ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπείσαμην
μέτειμι, ἵνα στήσω φανεράν ἐν τάγορᾳ.

ΜΕΓΑΡΕΤΣ

ἀγορὰ 'ν Ἀθάναις χαῖρε, Μεγαρεῦσιν φίλα.
ἐπόθουν τυ ναὶ τὸν φίλιον ἄπερ ματέρα.
ἀλλ', ᾧ πονηρὰ κώρι' ἀθλίου πατρὸς,
ἀμβάτε ποττὰν μᾶδδαν, αἱ χ' εὖρητέ πα.
ἀκούετον δὴ, ποτέχετ' ἐμὴν γαστέρα
πότερα πεπρῶσθαι χρήδδεν, ἢ πεινῆν κακίῃς;

730

ΚΟΡΑ

πεπρῶσθαι πεπρῶσθαι.

735

ΜΕΓΑΡΕΤΣ

ἐγώνγα καὶ τὸς φαμι. τίς δ' οὕτως ἄνους
δς ὑμέ κα πρίαιτο, φανερὺν ζαμίαν;
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά.
χοίρως γὰρ ὑμέ σκευάσας φασὼ φέρεν.
περίθεσθε τάσδε τὰς ὀπλάς τῶν χοιρίων.
ὅπως δὲ δοξεῖτ' ἤμεν ἐξ ἀγαθᾶς υἱός.
αἷς ναὶ τὸν Ἑρμᾶν, εἶπερ ἰξεῖτ' οἴκαδιν,

740

726 Φασιανός.] 'Of informers' race;' from φαίνω, but it is also a proper name 'of Phasis.' Cf. *Nub.* 109, τοὺς φασιανούς (ὄρνεις). 'Nor any other bird of that feather' we might translate it here.

727 στήλην.] Cf. *An.* 1051. The terms of treaties were often inscribed on pillars. καθ' ἣν, 'according to which,' i. e. according to the terms inscribed on which.

730 φίλιον.] Sc. Δία.

730—34. τυ=σε; ω for ου is common in Theocritus, esp. in genitives: ποττὰν=ποτὶ τὰν=πρὸς τὰν: δδ=ς: αἱ κα=εἰ κε=ἐάν: -ῆν in infinitives =ᾶν.

732 ἀμβάτε.] They would have to mount up when coming on the stage. Cf. *Eg.* 149, ἀνάβαινε, when the

sausage-seller comes on. He comically puts μᾶδδαν (=μᾶζαν) as that was what they would like to go to in their starving state.

736 ἐγώνγα.] =ἐγωγε, cf. κα=κε. The quantity of κα is sometimes long, as here and in *Eg.* 201, αἱ κα μὴ πωλεῖν ἀλλάντας μάλλον ἐλθται.

738 Μεγαρικά τ. μ.] The Megarians were proverbial for rascality. Schol.

740 ὀπλάς.] Meineke objects to the mention of only the 'ungulae' or feet, and would read σκολὰς or σκολὰς, 'skins.' But part might do for the whole, especially as the supposed pigs were in a bag.

741 ἤμεν]=ἤμεναι, ἐμμεναι, εἶναι.

742 οἴκαδιν.] Compare χάμαδιν, ἀλλυδιν, ἄμυδιν.

τὰ πρῶτα πειρασεῖσθε τὰς λιμῶ κακῶς.
 ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,
 κῆπυιεν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε.
 ὅπως δὲ γρυλιξεῖτε καὶ κοῦξετε
 χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.
 ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα.
 Δικαιοπόλι, ἡ λῆς πρίασθαι χοιρία;

745

ΔΙΚΑΙΟΠΟΛΙΣ

τί; ἀνὴρ Μεγαρικός;

ΜΕΓΑΡΕΤΣ

ἀγοράσοντας ἴκομες.

750

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔχετε;

ΜΕΓΑΡΕΤΣ

διαπεινᾶμες αἰὲ ποττὸ πῦρ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῇ.
 τί δ' ἄλλο πράττεθ' οἱ Μεγαρῆς νῦν;

ΜΕΓΑΡΕΤΣ

οἶα δῆ.

ὅκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμεν,
 ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,

755

743 τὰ πρῶτα τὰς λιμῶ.] Cf. *Ran.* 421. Note λιμῶς fem. in Doric.

748 Δικαιοπόλιν ὅπα.] I will call aloud for Dicæopolis, (to find) where he is. καρυξῶ. Δ. δὲ πᾶ; Mein.

749 λῆς.] Found in Theocritus: and λῆν is in a Lacedæmonian treaty in Thuc. v. 77.

750 ἀγοράσοντας.] ἀγορασούντες Mein. which doubtless is broader Doric, but cf. note on v. 905. Nor is κοῦξετε in v. 746 of the circumflexed form, though close to γρυλιξεῖτε.

751 διαπεινᾶμες.] Said by way of surprise for διαπίνομες, which Di-

cæopolis supposes to have been said when he rejoins, ἀλλ' ἡδύ κ. τ. λ. Mitchell gives 'we sit and—think,' in place of 'drink.' One might suggest, 'Hard by the fire we sit, and *dwine*.' Dic. (understanding it 'and *wine*') 'With pipe and flute such tipping's fine.' On the dialectic α for ω cf. note below, on v. 884.

753 οἶα δῆ.] Sc. πράττομεν, 'Oh, we fare about as we do fare, as usual,' with implication that it was but so-so. Cf. Ter. *Phorm.* I. 2, 95, sic tenuiter.

755 πρόβουλοι.] Cf. Aristot. *Pol.*

ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.

ΔΙΚΑΙΟΠΟΙΣ

αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.

ΜΕΓΑΡΕΤΣ

σά μαν;

ΔΙΚΑΙΟΠΟΙΣ

τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σίτος ὤνιος;

ΜΕΓΑΡΕΤΣ

παρ' ἀμὲ πολυτίματος, ἅπερ τοὶ θεοὶ.

ΔΙΚΑΙΟΠΟΙΣ

ἄλλας οὖν φέρεις;

ΜΕΓΑΡΕΤΣ

οὐχ ὑμὲς αὐτῶν ἄρχετε;

760

ΔΙΚΑΙΟΠΟΙΣ

οὐδὲ σκόροδα;

ΜΕΓΑΡΕΤΣ

ποῖα σκόροδ' ; ὑμὲς τῶν αἰεί,
ὅκκ' ἐσβάλλητε, τῶς ἄρωραῖοι μύες,
πάσσαι τὰς ἀγλιθὰς ἐξορίσσετε.

ΔΙΚΑΙΟΠΟΙΣ

τί δαὶ φέρεις;

IV. 14. 4. συμφέρεῖ καταστῆσαι ἀρ-
χείον, οἷον ἐν ἐνιαῖς πολιτείαις ἐστίν,
οὓς καλοῦσι προβούλους καὶ νομοφύ-
λακας, καὶ περὶ τούτων χρηματίζειν
περὶ ὧν ἂν οὔτοι προβουλεύσωσιν.

ἐπραττον.] 'Were negotiating,' a
sense of πράττειν frequent in Thu-
cydides.

757 ἀπαλλάξεσθε.] Cobet pro-
poses, Meineke and Holden accept,
the passive fut. ἀπηλλάξεσθε.

σά μάν;] = τί μῆν; Lat. quippini?
'of course.'

759 παρ' ἀμὲ.] In Attic Greek the
dative would have followed παρὰ in

this sense of 'with.' But cf. Theocr.
IX. 8, ἐντὶ δέ μοι παρ' ὕδωρ ψυχρὸν
στιβάς.

πολυτίματος.] 'Precious dear.' A
word frequently applied to gods. Cf.
below, v. 807, *Nub.* 269, *Vesp.* 1001.

760 ἄλλας...ἀρχετε.] The Atheni-
ans held Minoa over against Megara
(Thuc. III. 51), and thus hindered
their trade in salt. The salt works
were in Nisæa.

761 τῶν δαί.] Of our garlic crop
from time to time.

762 ὅκκ'.] = ὅτε κα = ὅταν. τῶς
used relatively = ὡς.

ΜΕΓΑΡΕΤΣ

χοίρως ἐγώνυγα μυστικός.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς λέγεις· ἐπιδείξον.

ΜΕΓΑΡΕΤΣ

ἀλλὰ μὰν καλαί.

765

ἄντεινον, αἰ λῆς· ὡς παχεῖα καὶ καλά.

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἦν τὸ πρᾶγμα;

ΜΕΓΑΡΕΤΣ

χοῖρος ναὶ Δία.

ΔΙΚΑΙΟΠΟΛΙΣ

τί λέγεις σύ; ποδαπὴ χοῖρος ἦδε;

ΜΕΓΑΡΕΤΣ

Μεγαρικά.

ἦ οὐ χοῖρός ἐσθ' ἄδ' ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔμοιγε φαίνεται.

ΜΕΓΑΡΕΤΣ

οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας·

770

οὐ φατι τάνδε χοῖρον ἤμεν. ἀλλὰ μὰν,

αἰ λῆς, περιίδου μοι περὶ θυμητιδῶν ἀλῶν,

767 τουτὶ τί ἦν κ.τ.λ.] Δικαιοπο-
lis here takes one up in the bag, and
finds out they are not pigs.

770 θᾶσθε.] Cf. Theocr. i. 149,
θᾶσαι, φίλος.

772 περιίδου...αἰ μὴ 'στιν.] Cf.
Nub. 644, *Eg.* 791. In a sentence
of wager, περιιδόμεαι εἰ ἐστὶ means,
'I promise to forfeit so and so if it
is' = 'I bet that it is not,' περιιδό-
μαι εἰ μὴ ἐστὶ means, 'I promise,
&c. if it is not' = 'I bet that it is.' So

in *Eg.* 791, εἰ τις ἐφάνη μᾶλλον σε
φιλῶν ἐθέλω περὶ τῆς κεφαλῆς περι-
δόνθαι, 'if any e'er loved you more
than I, I will forfeit my head,' or 'I
will bet my head that no man,' &c.
Here, however, and in *Nub.* 644,
the offerer of the bet says, 'Come,
do you bet me,' and follows it by εἰ
μὴ, though plainly the other is called
upon to bet 'that it is not.' Hence
it appears that εἰ μὴ expresses the
bet *for*, εἰ the bet *against*, with re-

αὶ μὴ σὺν οὗτος χοῖρος Ἑλλάνων νόμῳ.
ἢ λῆς ἀκούσαι φθεγγόμενας ;

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τοὺς θεοὺς

ἔγωγε.

ΜΕΓΑΡΕΤΣ

φώνει δὴ τὸ ταχέως, χοιρίον.
οὐ χρήσθα σιγῇν, ὦ κάκιστ' ἀπολουμένα.
πάλλιν τ' ἀποισῶ ναι τὸν Ἑρμῶν οἴκαδιν.

ΚΟΡΑ

κοτ κοτ.

780

ΜΕΓΑΡΕΤΣ

αὐτα 'στὶ χοῖρος ;

ΔΙΚΑΙΟΠΟΛΙΣ

νῦν γε χοῖρος φαίνεται.
ἴδῃ δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν ;

ΜΕΓΑΡΕΤΣ

ναι τὸν Ποτειδᾶ, κᾶν ἄνευ γὰ τῷ πατρός.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἐσθίει μάλιστα ;

ference to the *speaker*, whether the wager be worded, 'Come, I will bet you,' or 'Come, do you bet me.' Here perhaps it might be fully expressed thus, 'Bet me some salt (I forfeiting the stake) if it is not a pig.' In Homer, *Il. ψ. 485*, the bet is followed by ὁππότεροι κ. τ. λ., and so also in *v. 1115* of this play. Sometimes the stake is expressed simply in the genitive. Scholars will remember Porson's rendering of 'Ten thousand pounds to one penny, &c.,' χρυσῶν ἂν ἡθέλησα περιδύσθαι σταθμῶν εἰ μὴ μέρος τι τῶν νέων ἐσώζετο. *θυμητιδᾶν*.] *θυματιδᾶν*, *θυμιτιδῶν*, *νῦν μοι περὶ θυμιτῶν*, are various

readings: and it is doubtful which form is best. *θυμίτας* occurs in *v. 1099*.

778 οὐ χρήσθα.] Doric for *ἐχρησ*, they say, and the form need cause no difficulty. Cf. Theocr. *vi. 8*, ποθρήσθα. But the personal use is curious. Blaydes proposes οὐ χοῖν τῷ σιγῇν. Holden reads οὐ χρῆσθα; σιγῆς, 'Will you not? are you silent?' *χρήσθα*=*χρήσεις*. And the Scholiast has *σιγᾶς*, but no intelligible explanation of it. For *χρής* cf. Soph. *Aj. 1373*, δρᾶν ἐξεσθ' ἃ χρής, *Elastr. 806*, εἴτε χρής κακῆν, and *Antig. 887*. The use of οὐ χρήσθα (*χρήσεις*), 'do you refuse?' wants confirmation.

ΜΕΓΑΡΕΤΣ

πάνθ' ἃ κα διδῶς.

αὐτὸς δ' ἐρώτη.

ΔΙΚΑΙΟΠΟΛΙΣ

χοῖρε χοῖρε.

ΚΟΡΑ

κοῦ κοῦ.

800

ΔΙΚΑΙΟΠΟΛΙΣ

τρώγοις ἂν ἐρεβίνθους ;

ΚΟΡΑ

κοῦ κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαί ; φιβάλεως ἰσχάδας ;

ΚΟΡΑ

κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς ὅξυ πρὸς τὰς ἰσχάδας κεκράγατε.

ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων

805

τοῖς χοιριδίοισιν. ἄρα τρώξονται ; βαβαί,

οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.

ποδαπὰ τὰ χοιρί' ; ὡς τραγασαῖα φαίνεται.

ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.

ΜΕΓΑΡΕΤΣ

ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.

810

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τὸν Δί' ἀστείω γε τῷ βοσκήματε·

801 φιβάλεως.] For a word of similar form see *Pac.* 628, τὴν κορώρων, sc. συκὴν. They were named (acc. to the Scholiast) from a district either in Attica or Megara.

808 τραγασαῖα.] Tragasæ was a town in the Troad. Here a derivation from τραγεῖν is meant, 'from Munchington' or 'Munchester.'

πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.

ΜΕΓΑΡΕΤΣ

τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,
τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἀλῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠνήσομαί σοι· περίμεν' αὐτοῦ.

ΜΕΓΑΡΕΤΣ

ταῦτα δῆ.

815

Ἐρμῶ ἔμπολαίε, τὰν γυναῖκα τὰν ἐμὰν
οὕτω μ' ἀποδόσθαι τὰν τ' ἐμαντῶ ματέρα.

ΣΤΚΟΦΑΝΤΗΣ

ὦνθρωπε, ποδαπός;

ΜΕΓΑΡΕΤΣ

χοιροπώλας Μεγαρικός.

ΣΤΚΟΦΑΝΤΗΣ

τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί
πολέμια καὶ σέ.

ΜΕΓΑΡΕΤΣ

τοῦτ' ἐκεῖν' ἔκει πάλιν

820

ὄθενπερ ἀρχὰ τῶν κακῶν ἀμὴν ἔφν.

ΣΤΚΟΦΑΝΤΗΣ

κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;

ΜΕΓΑΡΕΤΣ

Δικαιόπολι Δικαιόπολι φαντάζομαι
ὑπὸ του.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,

812 πρίωμαί σοι.] For the dative cf. *Rac.* 1261, τούτῳ...τὰ δόρατα ταῦτ' ὠνήσομαι, and *Ran.* 1229, ἐγὼ πρίωμαι τῷδ';

815 ταῦτα δῆ.] For this form of assent cf. *Eg.* 111, *Vesp.* 851.

822 μεγαριεῖς.] Cf. *μηδίζειν*, λα-

κωνίζειν.

823 φαντάζομαι.] *φαντάδδομαι* Mein., as being more Doric.

824 ἀγορανόμοι.] He turns to his 'whips.' For the nom. with article used as vocative cf. above, v. 54, οἱ τοξόται.

τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε;
τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος;

ΣΥΚΟΦΑΝΤΗΣ

οὐ γὰρ φανῶ τοὺς πολεμίους;

ΔΙΚΑΙΟΠΟΙΣ

κλάων γε σὺ.

εἰ μὴ 'τέρωσε συκοφαντήσεις τρέχων.

ΜΕΓΑΡΕΤΣ

οἶον τὸ κακὸν ἐν ταῖς 'Αθάναις τοῦτ' ἔνι.

ΔΙΚΑΙΟΠΟΙΣ

θάρρει, Μεγαρίκ'· ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου
τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,
καὶ χαῖρε πόλλ'.

ΜΕΓΑΡΕΤΣ

ἀλλ' ἄμιν οὐκ ἐπιχώριον.

ΔΙΚΑΙΟΠΟΙΣ

πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ' ἐμοί.

ΜΕΓΑΡΕΤΣ

ὦ χοιρίδια, πειρήσθε κἄνις τῷ πατρὸς

826 τί δὴ μαθὼν φαίνεις.] 'Who taught you, pray, to shew light without a wick?' φαίνειν, 'to shew light,' or 'to bring to light' = 'to inform against.' Did informing seem to Dicæopolis a *wicked* action? There is surely no need to read with Meineke and others, against the weight of MS. authority, παθὼν for μαθὼν. L. and S. give correctly the difference: τί μαθὼν... 'How did you learn to?... what taught, induced you?' See other passages in our author where it occurs: *Nub.* 402, 1506; *Lysistr.* 599; *Vesp.* 251; *Plut.* 908; and for τί παθὼν, *Ach.* 912, *Nub.* 340. It is sometimes doubtful from the MS. authority which to prefer, as either will sometimes suit. *Nub.* 340 shews well the force of τί παθὼν; τί παθοῦσαι (νεφέλαι) θνηταῖς εἴλασι γύναιξιν; 'what has come to the clouds to make them like mortal

women?'

830 χοιρίδι' ἀπέδου.] Elmsley objects that 'a trisyllable with the two first syllables short does not end as iambic verse except a monosyllable precede it, as ἐν ἀγορᾷ above v. 533, ὁ Παφλαγών, *Eg.* 136, &c.'

832 καὶ χαῖρε πόλλ'.] 'And a hearty fare-well to you. M. But to fare well isn't our folk's way.'

833 πολυπραγμοσύνη νυν. κ. τ. λ.] 'Then may my meddlesome words fall back on my own head,' i.e. 'if you can't take the wish, I will.' This was a form of taking to yourself an ill-omened wish hastily uttered. ἐς κεφαλὴν σοί (*Pac.* 1063) expresses the contrary: the turning off your foe's bad wish for you on himself. Some editors read (with many MSS.) πολυπραγμοσύνης, as an exclamation: 'O my meddlesome (hasty) tongue! may it, &c.'

παίειν ἐφ' ἀλὶ τὰν μάδδαν, αἱ κά τις διδῶ.

835

ΧΟΡΟΣ

εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει
τὸ πρᾶγμα τοῦ βουλευματος; καρπώσεται γὰρ ἀνὴρ
ἐν τὰγορᾷ καθήμενος·
κᾶν εἰσὶν τις Κτησίας,
ἢ συκοφάντης ἄλλος, οἱ-
μῶζων καθεδεῖται·

840

οὐδ' ἄλλος ἀνθρώπων ὑποφωνῶν σε πημανεῖ τι·
οὐδ' ὥστιεῖ Κλεωνύμφ·
χλαῖναν δ' ἔχων φανὴν διει·
κού ξυντυχὼν σ' Ὑπέρβολος
δικῶν ἀναπλήσει·

845

οὐδ' ἐντυχὼν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων
Κρατῖνος αὐ κεκαρμένος μοιχὸν μιᾷ μαχαίρα,
ὁ περιπόνηρος Ἀρτέμων,

850

835 *παίειν*.] We need not with Elmsley suppose this a distinct word from *πατεῖν* to strike, a word akin to *πασάμην* (found in Homer) and Lat. *rasco*. Cf. *Pac.* 25, *ἐρείδει*. Thus 'to strike (with the jaws)' might be used in comedy for 'to eat greedily, to pitch into.'

ἐφ' ἄλλ.] Cf. *Eg.* 707, *ἐπὶ τῷ φάγοις ἤδιστ' ἄν; ἐπὶ βαλαντίῳ*;

839. Of Ctesias we know nothing. For Cleonymus see above, v. 88. Hyperbolus is a frequent butt of Aristophanes. This Cratinus, some think, was not the comic poet, but a lyric poet of no note. The former appears to have been somewhat a loose liver (cf. *Eg.* 400), but hardly of the fop order.

842 *ὑποφωνῶν*] 'buying the delicacies from under your nose,' and so depriving you of them. As Dicæopolis was sole buyer, none could spoil his market. Cf. *Pac.* 1006—1011 for a scene in the market where some gourmands are described as buying up the eels &c., and one unhappy buyer comes too late.

.849 *αὐ*.] So Meineke for vulg.

ἀεί. εὐ, Müller. *ἀποκεκαρμένος*, Reisig, Holden.

κεκαρμένος μοιχὸν.] The chief tonsures we read of are *κῆπος*, *περιτρόχαλα*, *σκόφιον*. What the *κῆπος* was is not quite plain. Hesychius says it was effected by razor (*μιᾷ μαχαίρα*), not by scissors, and was used by the Persians. The Scholiast on *Av.* 806 says, *ὁ δὲ κῆπος πρὸ μετώπου κεκοσμήσθαι*. Probably it was an ornamental and foppish way of cutting the hair, and held a mark of effeminacy: and *μοιχὸν* here is put by surprise for it.

850 *ὁ περιπόνηρος Ἀρτέμων*.] One Artemon was a contemporary of Aristides, and an effeminate profligate, carried about on a litter. Another a maker of war engines, employed by Pericles, and lame, so that he was carried about to sieges. Hence *περιφόρητος Ἀρτέμων* passed into a proverb for (as some say) a helpless and lazy man; and *περιπόνηρος* is said to be put by surprise for this. But as Anacreon, quoted by Athenæus, speaks of the first Artemon as *πονηρὸς*, there seems no need to refer

ὁ ταχὺς ἄγαν τὴν μουσικὴν,
 ὄζων κακὸν τῶν μασχαλῶν
 πατρός τραγασαίου
 οὐδ' αὖθις αὐτὸ σε σκώψεται Παύσων ὁ παμπόνηρος,
 Λυσίστρατός τ' ἐν τὰγρορᾷ, Χολαργέων ὄνειδος, 855
 ὁ περιαλουργὸς τοῖς κακοῖς,
 ῥιγῶν τε καὶ πεινῶν αἰεὶ
 πλεῖν ἢ τριάκονθ' ἡμέρας
 τῶν μηνὸς ἐκάστου.

ΒΟΙΩΤΟΣ

ἴττω Ἑρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς. 860
 κατάθου τὴν τὰν γλάχων' ἀτρέμας, Ἰσμηνία'
 ὕμεις δ', ὅσοι Θεῖαθεν αὐληταὶ πάρα,
 τοῖς ὁστίνοις φυσῆτε τὸν πρωκτὸν κυνός.

ΔΙΚΑΙΟΠΟΛΙΣ

παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;
 πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865
 ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι;

to περιφόρητος at all. Aristophanes simply calls Cratinus 'a right rascally Artemon.'

852 ὄζων... μασχαλῶν πατρός.] For the construction cf. *Vesp.* 1059, *Pac.* 529.

853 τραγασαίου.] Another pun on *Tragææ* and *τράγος*. ὡς δυσώδη διαβάλλει αὐτόν. Schol. Cf. *Pac.* 814, and Persius' 'gente hircosa centurionum.'

854 Παύσων.] A caricaturist, Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δὲ ὁμοίους εἰκαζε, Aristot. *Poet.* II. 2. His art did not feed him well. Cf. *Thesm.* 949.

855 Λυσίστρατος.] Called ὁ σκωπτόλης, *Vesp.* 787: cf. *Eq.* 1266, where the knights decline to be hard on the poor beggar. The Scholiast says he was called *χηναλώπηξ*, a queer combination, rather reminding one of *Philostratus* called *κυναλώπηξ* in *Eq.* 1069.

Χολαργέων.] A demus of the

Acamantian tribe. Schol.

860 τύλαν.] The Scholiast interprets this word of the actual shoulder callous by carrying burdens: others of a porter's knot. See v. 954, ὑπόκυπτε τὰν τύλαν, which supports the latter view.

861 γλάχων.] Att. βλήχων. Compare γλέφαρον for βλέφαρον.

863. ὁστίνοις.] sc. αὐλοῖς. The bag of their bag-pipes was of dog-skin. But there is a supposed allusion to a proverb ἐς κυνὸς πυγὴν ὀρᾶν. Cf. *Eccl.* 255.

864 οἱ σφῆκες.] We talk rather of the 'droning' of bag-pipes.

866 Χαιριδῆς.] 'Brats of Chæris,' for whom see above, v. 16. With the form compare ἄλωπεκιδεὺς (*Pac.* 1067), *περιστερειδεὺς*.

βομβαύλιοι.] 'Bumble-pipers,' a sort of cross between *βομβύλιος*, a bumble-bee, and *ἀσκαύλης*, a bag-piper.

ΒΟΙΩΤΟΣ

νεὶ τὸν Ἰόλαον, ἐπιχαρίττως γ', ὦ ξένε·
 Θείβαθι γὰρ φυσᾶντες ἐξόπισθέ μου
 τᾶνθεια τὰς γλάχωνος ἀπέκιξαν χαμαί.
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω,
 τῶν ὀρταλίων ἢ τῶν τετραπτερυλλίδων.

870

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.
 τί φέρεις;

ΒΟΙΩΤΟΣ

ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
 ὀρίγανον, γλαχῶ, ψιάθως, θρυαλλίδας,
 νάσσας, κολοιῶς, ἀτταγᾶς, φαλαρίδας,

875

867 Ἰόλαον.] Hercules' friend, and so a natural hero for a Boeotian to swear by.

ἐπιχαρίττως γ', ὦ ξένε.] Supply ἀπόλυντ' ἄν, 'They may perish with my hearty consent.' ἐπιχαρίττως = ἐπιχαρίστω. Meineke reads ἐπεχαρίξα μὴ ξένε, 'You have pleased me.' ἐπεχαρίξα = ἐπεχαρίξω, ἐπεχαρίσω. But in his *Vindiciae* he returns to the text above. And the Scholiast explains it κεχαριτωμένως καὶ καχαρισμένως ἡμῖν ἀπόλυντ' ἄν. Cf. below v. 884.

869 ἀπέκιξαν.] ἀπέβαλον, Schol. ἀποπεσεῖν ἐποίησαν, Hesych. ἐκίξα is said by L. and S. s. v. κίω, to = ἤνεγκα, with a reference to *Anth.* P. 15. 27.

871 ὀρταλίων.] The Boeotians called *cocks* chickens, says the Scholiast. There is a fragment of Stratitides in Athenæus (Mein. *Com. Fr.* II. 781) to this effect. ξυνίετ' οὐδὲν πᾶσα Θηβαίων πόλις—οὐ—ὀνομάζετε, τὸν ἀλεκτρυόνα δ' ὀρτάλιον.

τετραπτερυλλίδων.] Elmsley will have this to mean simply 'quadrupeds.' It can hardly be supposed that the Boeotians deliberately called legs wings. Rather it is put by sur-

prise for τετραπόδων, 'quadrupens' for 'quadrupeds,' and may perhaps include his strange birds, and insects or locusts (as the Scholiast says) if he had any, though he does not mention them in his list.

872 κολλικοφάγε.] The Boeotians were good trenchermen; their hero, Hercules, specially so. Cf. *Ran.* 550 sqq.

873 δὲ ἐστὶν κ.τ.λ.] Compare the list of Boeotian good things in *Ran.* 1004.

875 ἀτταγᾶς.] This bird was of mottled feathers, and fond of the water (Ar. *Av.* 249); of the colour of the snipe (ἀσκαλώπας or σκολόπαξ, Aristot. *H. A.* IX 26). These data do not quite determine it. L. and S. give 'snipe or woodcock,' saying it was long-billed, but Aristotle, to whom they refer, only says there that the ἀσκαλώπας was so. Pliny (X. 48) says that it was 'vocalis alias, captus obmutescens.' The haunts from which, with others of its feather, it is summoned (*Av.* 249) do not suggest naturally the woodcock, but rather that it is some one of the sandpiper kind, as is τρόχιλος. φαλαρίδας.] 'Bald-coots.' Cf.

τροχίλως, κολύμβως.

ΔΙΚΑΙΟΠΟΛΙΣ

ὥσπερὲι χειμῶν ἄρα
ὀρνιθίας ἐς τὴν ἀγορὰν ἐλήλυθας.

ΒΟΙΩΤΟΣ

καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,
σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,
ικτίδας, ἐνύδριας, ἐγχείλεις Κωπαῖδας.

880

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τερπνύτατον σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγχείλεις.

ΒΟΙΩΤΟΣ

πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,
ἐκβαθὶ τῷδε κήπιχαρίττα τῷ ξένῳ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ φιλτάτη σὺ καὶ πάλαι ποθουμένη,
ἦλθες ποθεινὴ μὲν τρυγωδικοῖς χοροῖς,

885

Theocr. v. 103, VIII. 27, for the adj. φαλαρός, and Buttmann, *Lexil.* on φάλος, &c.

877 ὀρνιθίας.] μετὰ τὰς χειμερινὰς τροπὰς πνέουσιν οἱ ὀρνιθίαί, Aristot. *Meteor.* II. 5. 10. οἱ δὲ ὀρνιθίαὶ καλούμενοι ἑαρινοὶ τινες ὄντες ἀνεμοὶ βορέαι εἰσὶ τῷ γένει. Aristot. *Mund.* IV. 15. Plainly it is 'the wintry wind that brings the passage-birds;' not 'that kills the bird,' as one Scholiast says. Symmachus notes that such birds as the Boeotian brought come in winter: this is true enough; and our markets in a hard winter often illustrate the fact.

879 αἰελούρως, κ.τ.λ.] A curious arrangement of animals, 'cats, beavers, weasels, otters.' One might suggest a transposition of πικτίδας and ικτίδας. But our Boeotian was perhaps not careful of the order in which he cried the contents of his game-bag.

880 ικτίδας, ἐνύδριας.] So Elmsley and Meineke for vulg. ἐνύδρους.

883 πρέσβειρα π. Κ. κ.] δέσποινα πεντήκοντα Νηρήδων κορᾶν. Æsch. *Arm. Jud.* (Dind. *Fr.* 164).

884 τῷδε.] Meineke reads τεῖδε = τῇδε, 'Come out this way, here.'

κήπιχαρίττα.] Said to be Boeotian for ἐπιχαρίζου; but this would be a curious dialectic variation. The sound *ou* from *eo* would not have a variation *ā*. In the genitive of the first declension we have both *ou* and *ā*, but this is from an original *ao* by prominence given to the first vowel of the double sound; comp. also the gen. plur. *-ān* from *-āwn*. The Scholiast takes ἐπιχαρίττα (n. pl.) as an adverb, repeating ἐκβαθὶ with it: 'Come out, and (do so) in a way to please.' See ἐπιχαρίττως above (v. 867). ἐπιχαρίτται = ἐπιχαρίσσαι, 1st aor. imperat. Mein.

φίλη δὲ Μορύχῳ. δμῶες, ἐξενέγκατε
τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.
σκέψασθε, παῖδες, τὴν ἀρίστην ἔγγελυν,
ἣκουσαν ἔκτῳ μόλις ἔτει ποθουμένην
προσεΐπατ' αὐτὴν, ὦ τέκν'. ἄνθρακας δ' ἐγὼ
ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.
ἀλλ' ἔκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε
σοῦ χωρὶς εἶην ἐντετευτλανωμένης.

890

ΒΟΙΩΤΟΣ

ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται;

895

ΔΙΚΑΙΟΠΟΛΙΣ

ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
ἀλλ' εἴ τι πωλείς τῶνδε τῶν ἄλλων, λέγε.

ΒΟΙΩΤΟΣ

ἰώγα ταῦτα πάντα.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε, πόσου λέγεις;
ἡ φορτί' ἔτερ' ἐνθένδ' ἐκεῖα' ἄξεις ἰών;

ΒΟΙΩΤΟΣ

ὅ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή.

900

ΔΙΚΑΙΟΠΟΛΙΣ

ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς
ἡ κέραμον.

887 Μορύχῳ.] A glutton. Cf. *Pac.* 1008, where he is spoken of in connexion with these same Copaic eels. Morychus, Teleas, and Glaucetes are together buying eels in the market at *Pac.* 1006.

890 ἔκτῳ ἔτει.] Cf. v. 266.

893 ἔκφερ' αὐτήν.] This, the reading of the Ravenna MS., seems preferable (as Müller says) to *εἰσφέρ'.* For why should the eel be taken in when the brazier was to be brought

out? A confusion of *eis* and *ek* would be easy whether in uncial or cursive manuscript.

894 ἐντ.] Cf. *Pac.* 1014, where the same way of cooking eels is mentioned.

896 τέλος.] 'toll, due.' *εἶδος ἦν τοὺς ἐν τῇ ἀγορᾷ πιπράσκοντας τέλος διδόναι τοῖς λογισταῖς.* Schol.

901. For Phaleric anchovies, cf. *Av.* 76.

ΒΟΙΩΤΟΣ

ἀφύας ἤ κέραμον; ἀλλ' ἔντ' ἐκεῖ
ἀλλ' ὃ τι παρ' ἀμὴν μή 'στι, τᾷδε δ' αὖ πολὺ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δα τοῖνυν· συκοφάντην ἔξαγε
ὥσπερ κέραμον ἐνδησάμενος.

ΒΟΙΩΤΟΣ

νεὶ τὼ σιῶ, 905
λάβοιμι μέντ' αὖ κέρδος ἀγαγὼν καὶ πολλῷ,
ἅπερ πίθακον ἀλιτρίας πολλὰς πλέων.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν·

ΒΟΙΩΤΟΣ

μικκός γα μᾶκος οὗτος.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἅπαν κακόν.

ΝΙΚΑΡΧΟΣ

ταυτὶ τίνος τὰ φορτί' ἐστι;

ΒΟΙΩΤΟΣ

τῷδ' ἐμὰ

910

Θεῖβαθεν, ἴττω Δεύς.

ΝΙΚΑΡΧΟΣ

ἐγὼ τοῖνυν ὁδὶ

905 *νεὶ τὼ σιῶ*.] Meineke, Ahrens and others alter *σιῶ* to *θιῶ*. They may have good grounds for thinking that more correct Boeotian, but we are hardly warranted in going against the MSS. to make that or similar changes. Aristophanes may have been content with a mild Boeotian dialect short of the whole Boeotian hog; or may have supposed his Boeotian to moderate his provincialisms in the Attic market. *σιῶ* for *θιῶ*

is however properly Laconian. The substitution (by those unable to pronounce *θ*) of a sibilant for the aspirated dental may be illustrated by many German words beginning with *z* (= *ts*), where, according to Grimm's law, the aspirate should have place, *e.g.* *zehn*, *zwei* (Latin and English cognates *denus*, *ten*, *duo*, *two*).

910 *τῷδ' ἐμὰ*.] = *τοῦδε*: cf. v. 731. *ἴττω Δεύς* = *ἴστω Ζεύς*.

φαίνω πολέμια ταῦτα.

ΒΟΙΩΤΟΣ

τί δὲ κακὸν παθῶν

ὀρναπετίοισι πόλεμον ἦρα καὶ μάχαν;

ΝΙΚΑΡΧΟΣ

καὶ σέ γε φανῶ πρὸς τοῖσδε.

ΒΟΙΩΤΟΣ

τί ἀδικειμένος;

ΝΙΚΑΡΧΟΣ

ἐγὼ φράσω σοι τῶν περιεστώτων χάριν.

915

ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδα;

ΝΙΚΑΡΧΟΣ

αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.

ΔΙΚΑΙΟΠΟΛΙΣ

νεώριον θρυαλλίς; οἶμοι, τίνι τρόπῳ;

ΝΙΚΑΡΧΟΣ

ἐνθεὶς ἂν ἐς τίφην ἀνήρ Βοιώτιος

920

912 ταῦτα. τί δὲ κακὸν παθῶν.] So Bentley, Hermann, and Meineke. The MSS. give τί δαί. Elmsley and Dindorf throw out κακόν. But κακόν gives a liveliness to the question: 'and what mischief ails you that,' &c., or 'what the deuce ails you?'

913 ἦρα.] ἡράμην, ἡρασο, ἡραο, ἦρα or ἦρω. See note on v. 884.

917 διὰ θρυαλλίδα.] θρυαλλίδας MSS., καὶ θρυαλλίδα Elmsley, Dindorf. The pun is something like that in v. 826, 'You give light because of a wick,' or 'you inform against me for a wick's sake.'

919 οἶμοι.] 'indignantis' says Elmsley, as in *Eg.* 183, οἶμοι τί ποτ' ἔσθ' ὅτι σαντὸν οὐ φῆς ἄξιον; It rather

seems to express surprize and sudden apprehension in both places: 'bless us and save us! pray how?'

920 τίφην.] The Scholiast explains τίφην here as = σίλφην, a kind of beetle: but on *Pac.* 143 Ναξιουργὴς κάρθαρος is explained of a kind of boat, and σίλφην is also said to be used in this sense. Suidas too gives σίλφην as 'a boat.' Others take τίφην to be a kind of straw, referring to Pliny (*N.H.* XVIII. 20, 4). A wick could hardly be 'put in' a beetle; and a boat seems too big a thing for the occasion, unless (as Müller does) we understand a toy-boat. A wick stuck in a straw and sent floating down the conduit seems best to suit

ἄψας ἂν ἐσπέμψειεν ἐς τὸ νεώριον
δι' ὕδρορρύας, βορέαν ἐπιτηρήσας μέγαν.
κεῖπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,
σελαγοῖντ' ἄν.

ΔΙΚΑΙΟΠΟΛΙΣ

αἶ νῆς, ὦ κάκιστ' ἀπολούμενε,
σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925

ΝΙΚΑΡΧΟΣ

μαρτύρομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ξυλλάμβαν' αὐτοῦ τὸ στόμα·
δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω.
[ὥσπερ κέραμον ὥα μὴ καταγῇ φορούμενος]

ΝΙΚΑΡΧΟΣ

ἐνδησον, ὦ βέλτιστε, τῷ
ξένῳ καλῶς τὴν ἐμπολὴν 930
οὕτως ὅπως
ἂν μὴ φέρων κατὰξῃ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ μελήσει ταῦτ', ἐπεὶ
τοὶ καὶ ψοφεῖ λάλον τι καὶ

the passage. The means are of course purposely absurd and inadequate to the end, but the wick is in some way to be wafted as a fire ship among the Athenian shipping.

922 ὕδρορρύας.] Cf. note on *Vesp.* 126, whence 'water-pipes' appears to be the meaning of the word. These would probably be along the roofs of the ship-sheds: and something small, to be carried along them with the rain water, is meant by τίφη.

924 αἶ νῆς.] This is as near the MSS., *ai νῆς* and *ai νῆς*, as Dindorf's *εὐθύς*. Fritzsche proposed this distribution of persons and reading: Meineke approves of it in his note.

926 μαρτύρομαι.] Nicarchus is being packed up. Cf. *Pac.* 1119, where the priest, when beaten, says, 'I protest.'

928 δός μοι...φέρω.] As it is plain from vv. 929, 932, 952, that Dicæopolis tied up the sycophant, this line cannot be given (as Bothe would give it) to the Boeotian. ἐνδήσω φέρειν, Elmsl., but none of the proposed alterations are satisfactory. The text may perhaps stand with the meaning 'that I may tie him up and give him (to the Boeotian).'

929. Meineke omits this line: and Dobree and Bothe think it a clumsy make-up from vv. 905 and 931.

πυρορραγές
καῶλλως θεοῖσιν ἐχθρόν.

ΧΟΡΟΣ

τί χρήσεται ποτ' αὐτῷ;

935

ΔΙΚΑΙΟΠΟΙΣ

πάγχρηστον ἄγγος ἔσται,
κρατὴρ κακῶν, τριπτὴρ δικῶν,
φαίνειν ὑπευθύνους λυχνού-
χος, καὶ κύλιξ
τὰ πράγματ' ἐγκυκᾶσθαι.

ΧΟΡΟΣ

πῶς δ' ἂν πεποιθοίη τις ἀγ-
γείῳ τοιούτῳ χρώμενος
κατ' οἰκίαν
τοσόνδ' αἰὲ ψοφούντι;

940

ΔΙΚΑΙΟΠΟΙΣ

ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'
οὐκ ἂν καταγείη ποτ', εἴ-
περ ἐκ ποδῶν
κάτω κᾶρα κρέμαιοτο.

945

ΧΟΡΟΣ

ἤδη καλῶς ἔχει σοι.

ΒΟΙΩΤΟΣ

μέλλω γέ τοι θερίδδεν.

ΧΟΡΟΣ

ἀλλ', ὦ ξένων βέλτιστε, καὶ

937 κρατὴρ κακῶν.] Cf. Pind. *Ol.* VI. 155, γλυκὺς κρατὴρ ἀγαφθέγκτων αἰοιδῶν. τριπτὴρ must surely be 'a mortar' here, not 'a pestle,' as L. and S. give it. For both κρατὴρ and τριπτὴρ should be a kind of ἄγγος: one 'to mix in,' the other 'to pound in.'

945 καταγείη.] The α in this word does not suit the metre. κατεαγοίη,

Cobet; καταξelas, Müller.

948 ἀλλ', ὦ ξένων κ.τ.λ.] The reading here is uncertain. The MSS. have συνθέριξε καὶ τοῦτον λαβών. As the four lines should probably correspond to the other sets of four, some editors omit συνθέριξε. Meineke in his note proposes νῦν θέριξε but keeps καὶ τοῦτον λαβών.

τοῦτον λαβὼν πρόσβαλλ' ὅποι
 βούλει φέρων
 πρὸς πάντα συκοφάντην.

950

ΔΙΚΑΙΟΠΟΛΙΣ

μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.
 αἴρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.

ΒΟΙΩΤΟΣ

ὑπόκυπτε τὰν τύλαν ἰὼν, Ἰσμήνιχε.

ΔΙΚΑΙΟΠΟΛΙΣ

χῶπως κατοίσεις αὐτὸν εὐλαβούμενος.
 πάντως μὲν οἶσεις οὐδὲν ὑγιές, ἀλλ' ὅμως
 καὶν τοῦτο κερδάνης ἄγων τὸ φορτίον.
 εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα.

955

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ

Δικαίόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστι; τί με βωστρεῖς;

ΘΕΡΑΠΩΝ

ὁ τι;

ἐκέλευε Λάμαχός σε ταυτησὶ δραχμῆς
 ἐς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,

960

949 πρόσβαλλ' ὅποι β.] 'Take and apply your sycophant to what you will.' He was something like Juvenal's 'Græculus esuriens.'

954 τύλαν.] See above on v. 860. A man could hardly be said to 'stoop under' his shoulder.

Ἰσμήνιχε.] Ismenichus was Ismenias at v. 861. The form -χος is a Doric diminutive. Meineke would now at v. 731, read κώριχ' ἀθλου π., i.e. κώριχα ἀ. π., comparing ὁσχιχόν ἐστι τὸ τύμμα of Theocritus.

956 πάντως...ἀλλ' ὅμως.] 'You will in any case (take what care you will) bear but a rotten burden, yet for all that (be careful with it).'

That this is the right way of supplying the ellipse with ὅμως is plain, if we compare vv. 402, 408 of this play, and Eur. *Hecub.* 842, πιθοῦ, παράσχες χεῖρα τῇ πρεσβυτίδι τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὅμως.

957 καὶν τοῦτο κ.τ.λ.] 'And if you make a good thing of carrying this piece of goods, you will be all right as far as sycophants go,' for you may come back and get plenty more here.

961 Χόας.] The final -ας must be long here. Therefore some would read χοᾶς from χοεύς. But the form for the festival of the pitchers seems to have been χόας, χοῶν, χουσι, χόας.

τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελλον

ΔΙΚΑΙΟΠΟΛΙΣ

ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελλον;

ΘΕΡΑΠΩΝ

ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
πάλλει, κραδαίνων τρεῖς κατασκίους λόφους.

965

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἂν μὰ Δί', εἰ δόλῃ γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·
ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.
ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον
εἴσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων.

970

ΧΟΡΟΣ

εἶδες ὦ εἶδες ὦ πᾶσα πόλι τὸν φρόνιμον ἄνδρα, τὸν ὑπέρ-
σοφον,

οἷ ἔχει σπεισάμενος ἐμπορικὰ χρήματα διεμπολᾶν,
ὦν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρόπει χλιαρὰ
κατεσθίειν.

αὐτόματα πάντ' ἀγαθὰ τῷδε γε πορίζεται.

οὐδέποτε' ἐγὼ πόλεμον οἶκαδ' ὑποδέξομαι,

οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται

980

ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφυ,

Cf. v. 1211. The other passages do not fix the quantity. The 'Pitchers' was a day of the Lenæan festival.

964 ὁ δεινός κ.τ.λ.] These are epithets of War in *Pac.* 241.

967 ἐπὶ ταρίχει τ. λ. κ.] 'Let him e'en wag his plumes over salt-fish.' For the use of ἐπὶ of an accompanying relish cf. above, v. 835. κραδαινέτω is probably put by way of surprise for φαγέτω, as Holden notes.

968 ἀπολιγαίνῃ.] θορυβῇ ἢ ὀξέως βοᾷ. Schol.

969 τόδε τὸ φορτίον.] The Bæotian's whole lot: cf. v. 898.

970 ὑπαὶ πτερύγων κιχλᾶν.] The

Scholiast says (and the dialectic forms suggest) that this is a fragment or allusion to some well-known song. ὑπαί, 'beneath, veiled under:' the quantity of birds brought by the Bæotian might well make Dicæopolis look so.

975 ἐν οἰκίᾳ χρήσιμα.] The mats and wicks would be this. Cf. v. 874.

980 τὸν Ἀρμόδιον.] The well-known song beginning ἐν μύρτου κλαδί τὸ ξίφος φορήσω, κ.τ.λ. Cf. *Vesp.* 1225, *Eq.* 786, and *Thuc.* vi. 54 sqq. for his version of the story.

981 παροίνιος.] Elmsley and Meineke read παροιικός, the super-

- ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
 εἰργάσατο πάντα κακὰ κἀνέτρεπε κἀξέχει, (980)
 κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,
 πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν, 985
 τὰς χάρακας ἦπτε πολὺ μᾶλλον ἔτι τῷ πυρὶ,
 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.
 * * * * ταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ μεγάλα δὴ φρονεῖ 988
 τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν
 θυρῶν. (986)
 ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε
 Διαλλαγῇ,
 ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990
 πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβὼν,
 ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;
 ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;
 ἀλλὰ σε λαβὼν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν
 πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλίσσαι μακρὸν, 995
 εἴτα παρὰ τόνδε νέα μοσχίδια συκίδων,

lative of which is found in *Vesp.* 1300. Applied to a person the form in -κός may be preferable (see L. and S.); but a change against the MSS. is hardly warranted.

985 **φιλοτησίαν.**] Sc. *κύλικα*, 'cup o' kindness.'

988. The sense of the words here lost must (as shewn by the Scholiast's note and expression *σπουδαίει*) have been about this, 'See how he hastens.' The amount should balance *εἶδες ὦ εἶδες ὦ*. The -ται may have been the termination of a verb. *οὔτοι δ' ἐπτόηται* Meineke in the *Vind.* Herwerden finds in the Rav. MS. *ἐπτέρωται*. 'Quod mirum est Bekkeri oculos fugisse,' says Meineke. Any way *οὔτοι δ' ἐπτέρωται τ' ἐπὶ τὸ δ.* is a good supplement. Cf. *Av.* 1444, *ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγῳδίᾳ ἀνεπερῶσθαι καὶ πεποτησθαι τὰς φρένας*. Σ. *λόγοισι τὰρα καὶ πτεροῦνται*; Π. *φήμ' ἐγώ*. The meaning here will be 'he is all in a flutter for, all eager

for,' a sense which the compound *ἀναπετεροῦσθαι* bears also in *Av.* 434. Nor is it impossible (if this restoration of our text be correct) that *πτερὰ* in the next line has some punning reference to this.

989. In proof of his good living within some feathers of the plucked birds were thrown out before the door.

990 *ὡς καλὸν... ἄρ' ἐλάνθανες.*] Cf. *Eg.* 1170, *ὡς μέγαν ἄρ' εἶχες ὦ πότνια, τὸν δάκτυλον*. *ἄρα* is used of a discovery which surprises. The imperfect expresses continuance. 'You were beautiful all along, and we knew it not.'

992 *ὁ γεγραμμένος.*] A picture by Zeuxis in Aphrodite's temple at Athens of Love crowned with roses.

993 *νενόμικας.*] 'You have come to think.' Cf. *Eg.* 714, *ὡς σφόδρα σὺ τὸν δῆμον σαντοῦ νενόμικας*.

996 *μοσχίδια.*] Cf. *Hom. Il.* λ. 105 for *μόσχος* in this sense.

καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὁ γέρων ὁδὶ,
καὶ περὶ τὸ χωρίον ἐλάδας ἅπαν ἐν κύκλῳ,
ὥστ' ἀλείφεσθαί σ' ἀπ' αὐτῶν καμὲ ταῖς νομηνίαις.

ΚΗΡΤΞ

ἀκούετε λεφ' κατὰ τὰ πάτρια τοὺς χάας 1000
πίνειν ὑπὸ τῆς σάλπιγγος· ὅς δ' ἂν ἐκπύῃ
πρώτιστος, ἀσκὸν Κτησιφῶντος λήψεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ παῖδες, ὦ γυναῖκες, οὐκ ἠκούσατε;
τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;
ἀνυβράττετ', ἐξοπτᾶτε, τρέπετ' ἀφέλκετε 1005
τὰ λαγῶα. ταχέως τοὺς στεφάνους ἀνείρετε.
φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

ΧΟΡΟΣ

ζηλῶ σε τῆς εὐβουλίας,
μᾶλλον δὲ τῆς εὐωχίας,
ἄνθρωπε, τῆς παρούσης. 1010

ΔΙΚΑΙΟΠΟΛΙΣ

τί δῆτ', ἐπειδὰν τὰς κίχλας
ὀπτωμένους ἴδητε;

ΧΟΡΟΣ

οἶμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ πῦρ ὑποσκάλευε.

ΧΟΡΟΣ

ἤκουσας ὡς μαγειρικῶς 1015
κομφῶς τε καὶ δειπνητικῶς

997 ὄρχον.] ὄρχον, Dind. κλά-
δον, MSS. There is no objection to
the repetition of ὄρχον, as the dis-
tinction is only between the ἡμερίς
and ἀμπελὶς.

1002 ἀσκὸν Κτησιφῶντος.] A
wine-skin was the prize for drinking:
but Ctesiphon was a pot-bellied

man, and such appear to have been
called ἀσκοί. τοῦτον οὖν δι' οἶνο-
φλυγίαν καὶ πάχος τοῦ σώματος ἀσκὸν
καλοῦσι πάντες οὐπιχώριοι. Antiph.
ap. Ath. Herodotus uses ἀσκόσ of
Marsyas' skin, VII. 26. See also *Eg.*
370, δερῶ σε θύλακον κλοπῆς.

αὐτῷ διακονεῖται;

ΓΕΩΡΓΟΣ

οἶμοι τάλας.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ἡράκλεις, τίς οὐτοσί;

ΓΕΩΡΓΟΣ

ἄνῃρ κακοδαίμων.

ΔΙΚΑΙΟΠΟΛΙΣ

κατὰ σεαυτὸν νυν τρέπου

ΓΕΩΡΓΟΣ

ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ,
μέτρησον εἰρήνης τί μοι, κἂν πέντ' ἔτη.

1020

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔπαθες;

ΓΕΩΡΓΟΣ

ἐπετρίβην ἀπολέσας τὸ βόε.

ΔΙΚΑΙΟΠΟΛΙΣ

πόθεν;

ΓΕΩΡΓΟΣ

ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισκακοδαίμων, εἴτα λευκὸν ἀμπέχει;

ΓΕΩΡΓΟΣ

καὶ ταῦτα μέντοι νῇ Δί' ὥπερ μ' ἐτρεφέτην

1025

1019 κατὰ σεαυτὸν νυν τρέπου.] 'Then keep to yourself,' do not come to us εὐδαίμονας with your κακοδαίμονία. The line occurs again in *Nub.* 1263. Elmsley compares *Av.* 12, οἶμοι. II. σὺ μὲν ὦ τᾶν τὴν ὁδὸν ταύτην ἴθι.

1021 κἂν πέντ' ἔτη.] i.e. καὶ ἐὰν πέντ' ἔτη μόνον μετρήσῃς.

1022 ἐπετρίβην.] ἀπωλόμην, Schol. 1023 Φυλῆς.] An Attic deme.

1024 εἴτα λ. ᾧ.] He ought to have been in mourning. But the Scholiast says that the Phylasians wore white apparel. Even if they did, it would not apparently give more force to the passage.

ἐν πᾶσι βολίτοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εἴτα νυνὶ τοῦ δέει;

ΓΕΩΡΓΟΣ

ἀπόλωλα τῷφθαλμῷ δακρύων τῷ βόε.
ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,
ὑπάλειψον εἰρήνῃ με τῷφθαλμῷ ταχύν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ', ὦ πονήρ', οὐ δημοσιεύων τυγχάνω.

1030

ΓΕΩΡΓΟΣ

ἴθ' ἀντιβολῶ σ', ἣν πως κομίσωμαι τῷ βόε.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοὺς Πιττάλου,

ΓΕΩΡΓΟΣ

σὺ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα
ἐς τὸν καλαμίσκον ἐνστάλαξον τουτονί.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἂν στριβλικίγξ· ἀλλ' ἀπιὼν οἴμωξέ ποι.

1035

ΓΕΩΡΓΟΣ

οἴμοι κακοδαίμων τοῖν γεωργοῦν βοιδίῳν.

1026 ἐν πᾶσι βολίτοις.] By surprise for ἐν π. ἀγαθοῖς; 'in all kind of—muck,' (for 'luck').

1030 δημοσιεύων.] 'Parish-doctor.' Cf. Plat. *Gorg.* 455 b.

1031 ἴθ' ἀντιβολῶ σ'.] Generally followed by an imperative expressed: cf. *Nub.* 110, *Pac.* 400. Here it is easily understood.

1032. Pittalus was a well-known doctor, cf. v. 1222, *Vesp.* 1432. Supply μαθητὰς (with the Scholiast) to τοῦς.

1034 καλαμίσκον.] τὸν χαλκοῦν ἢ τὸν ἀργυροῦν οἴους ἔχουσιν οἱ ἱατροί. Schol. But the countrymen may

simply have had a reed to take away his drops in.

1035 στριβλικίγξ.] From *στρίβος*, 'a thin, weak voice,' and *λίγξ*, 'a bird's shrill chirp.' Schol. Meineke proposes *στριβλικίγγ*, objecting to the adverb. And lest οὐδὲ γὰρ be adduced as analogous, he adds that that too is a substantive. It is hard to say what rule of declension the Greeks would adopt with such a comic word as *στριβλικίγξ*. And the ellipse might be understood so as to leave *στρίβ.* a nominative case.

ΧΟΡΟΣ

ἀνὴρ ἐνεύρηκέν τι ταῖς
σπονδαῖσιν ἡδὺ, κοῦκ ἔοι-
κεν οὐδενὶ μεταδώσειν.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τῆς χορδῆς τὸ μέλι·
τὰς σηπίας στάθευε

1040

ΧΟΡΟΣ

ἤκουσας ὀρθιασμάτων;

ΔΙΚΑΙΟΠΟΛΙΣ

ὀπτᾶτε τάγχελα.

ΧΟΡΟΣ

ἀποκτενεῖς λιμῶ με καὶ
τοὺς γείτονας κνίσῃ τε καὶ
φωνῇ τοιαῦτα λάσκων.

1045

ΔΙΚΑΙΟΠΟΛΙΣ

ὀπτᾶτε ταυτὶ καὶ καλῶς ξανθίζετε.

ΠΑΡΑΝΤΜΦΟΣ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς οὔτοσὶ τίς οὔτοσί;

ΠΑΡΑΝΤΜΦΟΣ

ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα
ἐκ τῶν γάμων.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς γε ποιῶν, ὅστις ἦν.

1050

ΠΑΡΑΝΤΜΦΟΣ

ἐκέλευε δ' ἐγγέαι σε, τῶν κρεῶν χάριν,

1043 τάγχελα.] Sc. κρέα, a
common ellipse: cf. *Eg.* 1192, λά-
γφα.

1048. The paranymph was the
bridegroom's companion, also called

πάροχος.

1050 καλῶς γε ποιῶν.] 'And
very good of him to do it.' Cf. *Eg.*
1180, καλῶς γ' ἐποίησε τοῦ πέπλου
μεμνημένη.

ἐς τὸν ἀλύβαστον κίαθον εἰρήνης ἕνα.

ΔΙΚΑΙΟΠΟΙΙΣ

ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μή μοι δίδου,
ὥς οὐκ ἂν ἐγγέαιμι χιλίων δραχμῶν.
ἀλλ' αὐτῇ τίς ἐστίν;

1055

ΠΑΡΑΝΤΜΦΟΣ

ἡ νυμφεύτρια

δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνω.

ΔΙΚΑΙΟΠΟΙΙΣ

φέρε δὴ, τί σὺ λέγεις; ὥς γελοῖον, ὦ θεοί,
τὸ δέημα τῆς νύμφης, δ' δεῖται μου σφόδρα.
φέρε δεῦρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνῃ.
ὅτι ἡ γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.
ὑπεχ' ὧδε δεῦρο τοῦ ξάλειπτρον, ὦ γύναι.
ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,
ἵν' οἶνον ἐγγέω λαβῶν ἐς τοὺς χόας.

1061

ΧΟΡΟΣ

καὶ μὴν ὁδί τις τὰς ὀφρῦς ἀνεσπακῶς
ὥσπερ τι δεινὸν ἀγγελῶν ἐπείγεται.

1070

ΚΗΦΙΣΟΦΩΝ

ὦ πόντοι τε καὶ μάχαι καὶ Λάμαχοι.

ΛΑΜΑΧΟΣ

τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;

ΚΗΡΤΞ

ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·
κάπειτα τηρεῖν νιφόμενον τὰς ἐσβολάς.

1075

1061 ἀξία.] There is little reason for disturbing this, and reading *αἰτία*, as many do. 'She is a woman and does not deserve war (the ills of war)' is quite intelligible.

1069 καὶ μὴν κ.τ.λ.] Lines of tragic sound. *καὶ μὴν* is frequent in tragedy when a new person comes in.

1071 μάχαι κ. Δ.] Cf. 269.

1075 τὰς ἐσβολάς.] The mountain passes by which an enemy might enter. In Herod. vii. 207, it is used of Thermopylae. The Feast of Pitchers was in Anthesterion (= part of February and March); snow in the mountains would be likely enough.

ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις
ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

ΛΑΜΑΧΟΣ

ὦ στρατηγοὶ πλείονες ἢ βελτίονες.
οὐ δεινὰ μὴ ἔξῃναί με μῆδ' ἐορτάσαι;

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ στράτευμα πολεμολαμαχαϊκόν.

1080

ΛΑΜΑΧΟΣ

οἴ μοι κακοδαίμων, καταγελαῖς ἤδη σύ μου.

ΔΙΚΑΙΟΠΟΛΙΣ

βούλει μάχεσθαι Γηρυόνη τετραπτῖλῳ;

ΛΑΜΑΧΟΣ

αἰαῖ,
οἶαν ὁ κήρυξ ἀγγελίαν ἤγγειλέ μοι.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

ΚΗΡΤΞ

Δικαιοπόλι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστιν;

ΚΗΡΤΞ

ἐπὶ δεῖπνον ταχῦ

1085

βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.

1082 Γ. τετραπτῶν.] Probably Lamachus had accompanied his words with some threatening gesture; whereupon Dicaeopolis puts himself in a posture of defence, takes up some wings or feathers (cf. 988), and standing before his door says, 'Do you wish to fight with a four-winged Geryon?' putting τετραπτῖλῳ by surprise for τρισωμυτῶ, the common epithet of Geryon

(Æsch. *Agam.* 870). Bergk explains 'ostendit locustam.' See above on v. 871.

1086 κίστην.] ὀψόθηκην Schol. cf. *Eg.* 1211, *Vesp.* 529, *Pac.* 666. The κίστη in Aristophanes seems always to contain eatables. The host provided garlands, perfumes, dessert, &c., the guests brought the other viands.

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.
 ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλαι.
 τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,
 κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα,
 στέφανοι, μύρον, τραγήμαθ', αἱ πόρνοι πάρα,
 ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἱτρία,
 ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.
 ἀλλ' ὡς τάχιστα σπεῦδε.

1090

ΛΑΜΑΧΟΣ

κακοδαίμων ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα.
 σύγκλειε, καὶ δείπνόν τις ἐνσκευαζέτω.

1095

ΛΑΜΑΧΟΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.

ΔΙΚΑΙΟΠΟΛΙΣ

· παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

ΛΑΜΑΧΟΣ

ἄλας θυμίτας οἶσε, παῖ, καὶ κρόμμνα.

1088 δειπνεῖν κ. π.] All is ready: you are stayed for. Cf. Shaksp. *Hamlet*, 1. 3. 'Yet here, Laertes! aboard, aboard, for shame! The wind sits in the shoulder of your sail, And you are stay'd for.'

1090—93 κλῖναι κ.τ.λ.] Compare the list in *Vesp.* 676.

1093 τὰ φίλταθ' Ἀρμοδίου.] The song of Harmodius was sung towards the end of the supper: the dancing girls are therefore called 'the dearest accompaniment of the Harmodius lay,' that is, 'the dearest and sweetest thing to end the banquet with.' This is Brunck's explanation. As it is not quite satisfactory, corrections have been proposed. τὸ 'φίλταθ' Ἀρμόδι' ᾄδεται.

Blaydes. We might read τὰ φίλταθ'· Ἀρμόδιος καλεῖ. cf. v. 980, where Ἀρμόδιος is used for the song itself. Meineke in *Vind.* proposes τὰ φίλταθ' Ἀρμόδι'· οὐ καλὰ; 'scolii cantus: nonne haec pulcra sunt?': an awkward sentence.

1095 καὶ γὰρ...ἐπεγράφου.] 'Yes for you took a great Gorgon as your device.' For this sense of ἐπιγρ. cf. Xen. *Hell.* 7. 5. 2, ἐπεγράφεοντο ὡς Θηβαῖοι. But there is also allusion to the Attic use of ἐπιγράφεσθαι, 'to enrol oneself under a patron.' Cf. *Pac.* 684, αὐτῷ πονηρὸν προστάτην ἐπεγράψατο. Every μέτοικος had a προστάτης or patron. Cf. Soph. *Æd. Col.* 411, ὥστ' οὐ Κρέοντος προστάτου γυγνῶμαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ δὲ τεμάχῃ κρομμύοις γὰρ ἄχθομαι.

1100

ΛΑΜΑΧΟΣ

θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπρού.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι σὺ δημοῦ θρίον ὀπτήσω δ' ἐκεῖ.

ΛΑΜΑΧΟΣ

ἔνεγκε δεῦρο τὼ πτερῶ τὼ 'κ τοῦ κράνους.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας.

ΛΑΜΑΧΟΣ

καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.

1105

ΔΙΚΑΙΟΠΟΛΙΣ

καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.

ΛΑΜΑΧΟΣ

τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι λεκάνιον τῶν λαγῶων δὸς κρεῶν.

ΛΑΜΑΧΟΣ

ἀλλ' ἡ τριχόβρωτες τοῖς λόφους μου κατέφαγον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡ πρὸ δείπνου τὴν μίμαρκν κατέδομαι.

1110

ΛΑΜΑΧΟΣ

ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων.

1102 δημοῦ θρίον.] This is an excellent correction of Elmsley's from δη σὺ παῖ and δη σὺ of MSS. Cf. *Eq.* 954, δημοῦ βοείου θρίον ἐξωπτημένον. Lamachus has defined his θρίον by the genitive *ταρίχων* and a genitive is therefore plainlyd

to define the other's θρίον.

1106 ξανθόν.] Cf. above, v. 1047, ξανθίζετε.

1109 ἀλλ' ἡ.] 'But (I am mistaken) or.' Müller reads ἀλλ' ἡ, 'but surely.'

1111 ὦνθρωπε, κ.τ.λ.] This and

ΔΙΚΑΙΟΠΟΛΙΣ

ὦνθρωπε, βούλει μὴ βλέπειν ἐς τὰς κίχλας;

ΛΑΜΑΧΟΣ

ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.
βούλει περιδόσθαι κάπιτρέψαι Λαμάχῃ,
πότερον ἀκρίδες ἢδιόν ἐστιν, ἧ κίχλαι;

1115

ΛΑΜΑΧΟΣ

οἴμ' ὥς ὑβρίζεις.

ΔΙΚΑΙΟΠΟΛΙΣ

τὰς ακρίδας κρίνει πολλι.

ΛΑΜΑΧΟΣ

παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

ΛΑΜΑΧΟΣ

φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλντρον.
ἔχ', ἀντέχου, παῖ.

1120

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

ΛΑΜΑΧΟΣ

τοὺς κυλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.

the next line come in better here, as Meineke places them, than after v. 1106 as Dindorf.

1114 οὐκ, ἀλλ'.] 'I'm not wanting to address you, but, &c.'

1116. Locusts, though eaten, were not thought very dainty food, and therefore Lamachus is supposed to know all about them.

1117 οἴμ' ὥς ὑβρίζεις.] How this answer is twisted into a verdict for locusts is not plain. Is it to resemble οἶμαι ὥς ακρίδες (ἢδιόν ἐστιν)?

Perhaps if helped out by the actor's pronunciation it might be so.

1119 ἀφελών.] From the fire or spit. Cf. *Ran.* 518, ὁ μάγειρος ἤδη τὰ τεμάχῃ ἐμελλ' ἀφαιρεῖν χῆ τράπεζ' εἰσήρητο.

1121 τοῦδ' ἀντέχου.] The slave is to lay hold of the spit while Dicaeopolis draws off the meat.

1122 κυλλίβαντας... κριβαντας.] Words intended to balance each other, and be what is called in *Nub.* 394 ὁμοῖα: see the note there.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.

ΛΑΜΑΧΟΣ

φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον.

1125

ΛΑΜΑΧΟΣ

ταῦτ' οὐ κατὰγελῶς ἐστὶν ἀνθρώποις πλατύς;

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκὺς;

ΛΑΜΑΧΟΣ

κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ
ἐνορῶ γέροντα δειλίας φευζόμενον.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τὸ μέλι. κἀνθάδ' εὐδηλος γέρων
κλάειν κελεύων Λάμαχον τὸν Γοργάσου.

1130

ΛΑΜΑΧΟΣ

φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.

ΛΑΜΑΧΟΣ

ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

1123 καὶ τῆς ἐμῆς.] Dicæopolis' ἀσπίς is his γαστήρ, its trestles or supports are 'baked loaves,' the staff of life.

1124 γοργόνωτον.] Cf. χαλκόνωτον ἀσπίδα, Eur. *Troad.* 1136. Meineke and Holden read γυρόνωτον, 'round-backed.'

1126 πλατύς.] 'Flat, downright.' 'Flat burglary as ever was committed.' Shaksp. *Much Ado about*

Nothing.

1129 δειλίας φ.] Cf. *Eg.* 368. Lamachus sees Dicæopolis mirrored in his well-oiled shield; Dicæopolis sees himself in the honey on his round cake.

1131 Γοργάσου.] Gorgasus is comically made his father because of his Gorgon device. He was really son of Xenophanes, cf. Thuc. vi. 8.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι.

1135

ΛΑΜΑΧΟΣ

τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

ΛΑΜΑΧΟΣ

ἐγὼ δ' ἑμαυτῷ τὸν γύλιον οἴσω λαβών.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ θοῖμάτιον λαβὼν ἐξέρχομαι.

ΛΑΜΑΧΟΣ

τὴν ἀσπίδ' αἶρου, καὶ βάδιζ', ὦ παῖ, λαβών.
νίφει. βαβαϊάξ' χειμέρια τὰ πράγματα.

1140

ΔΙΚΑΙΟΠΟΛΙΣ

αἶρου τὸ δεῖπνον· συμποτικά τὰ πράγματα.

ΧΟΡΟΣ

ἴτε δὴ χαίροντες ἐπὶ στρατιάν.
ὡς ἀνομοίαν ἔρχεσθον ὁδόν·
τῷ μὲν πίνειν στεφανωσαμένῳ,

1145

1135 *θωρήξομαι.*] See *Pac.* 1286, Π. *θωρήσσοντ' ἄρ' ἔπειτα πεπαυμένοι, Τ. ἀσμενοὶ, οἶμαι.* Cf. also *Vesp.*, 1195. The Scholiast says, *διὰ τὸ θερμαίνειν τὸ στήθος θωρήσσειν λέγουσι τὸ μεθεῖν.* '*Lam.* With this against my foes my breast I'll arm. *Dic.* With this against my chums my breast I'll warm.'

1141 *νίφει.*] He encounters the snow foretold above, v. 1075, and finds 'things wear a wintry look,' to which the other echoes that they 'wear a dinnery look.' Holden thinks something has been lost after *δεῖπνον*, since there should have been two lines to correspond to the two of Lamachus, 'cum tota hac scena

versus versui accuratissime respondeat.' But cf. vv. 1120, 1121.

1143 *ἴτε δὴ, κ.τ.λ.*] A kind of short parabasis, of strophe and antistrophe, introduced by these anapaests. Probably a fragment from Euripides.

1145 *τῷ μὲν—σοι δὲ—τῷ δὲ.*] The return by a second *δὲ* to the person first mentioned is well defended by Elmsley, who compares the opening lines of this very play (*δοῦα δὴ δέδηγμαι—ἥσθην δὲ βαῖα—ἀδ' ὠδυνήθην ψαμμακοσιογάργαρα*) and *Plut.* 751—759. Meineke suspects something has fallen out here, such as *παίξεν τ' ἔσται*, to give a construction to the dative.

σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,
τῷ δὲ καθεύδειν.

Ἀντίμαχον τὸν Ψακάδος τὸν ξυγγραφήν, τὸν μελέων ποιητὴν,
ὡς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς·
ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπέλυσ' ἄδει-
πνον·

1155

ὃν ἔτ' ἐπίδοιμι τευθίδος
δεόμενον, ἢ δ' ὠπτημένη
σίξουσα πάραλος, ἐπὶ τραπέζης κειμένη,
ὀκέλλοι· κᾶτα μέλ-

λοντος λαβεῖν αὐτοῦ κύων ἀρπάσασα φεύγοι.

1160

τοῦτο μὲν αὐτῷ κακὸν ἔν' κᾶθ' ἕτερον νυκτερινὸν γένοιτο.
ἡπιαλῶν γὰρ οἴκαδ' ἐξ ἵππασίας βαδίζων,
εἶτα κατὰξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης
μαινόμενος· ὁ δὲ λίθον λαβεῖν

1165

βουλόμενος ἐν σκότῳ λάβοι,

1169

ἐπάξειεν δ' ἔχων

τὸν μάρμαρον, κᾶπειθ' ἁμαρτῶν βάλοι Κρατῖνον.

ΘΕΡΑΠΙΩΝ

ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχων,
ὔδωρ ὔδωρ ἐν χυτρίδιῳ θερμαίνετε·

1175

1146 ῥιγῶν.] For this form of the infinitive see *Vesp.* 446, *An.* 935.

1150. There seem to have been four of the name Antimachus. This one was called 'the son of spluttering' (or, according to Schol. on *Nub.* 1022, was himself called ψακάς) from his habit of unpleasantly sprinkling those with whom he talked. He was choregus when Aristophanes (under Callistratus' name) brought out the *Δαιταλεῖς*, and excluded him from the banquet which the choregi used to give to the choreutæ, &c. τὸν μέλεον τῶν μελέων π. a correction of Elmsley's (for τὸν ξυγγραφήν τ. μ.) which suits the metre. ξυγγραφή may have been a gloss by

some one who referred it to some other Antimachus.

1156. Cf. *Eq.* 929—40 for a wish against Cleon which in some points resembles this.

1158 σίξουσα.] An imitative word; compare the German 'zischen,' and our 'fizz, whizz, frizzle,' and the like.

πάραλος.] 'By the salt,' but with reference also to the Athenian vessel so named; and this suggests the word ὀκέλλοι. But Thiersch's alteration, παρ' ἁλός, 'fresh from the sea,' received by Müller, is an improvement.

1167 τῆς κ.] Cf. 1180, and *Pac.* 71.

ἰθὺν, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυντηρὰ, λαμπάδιον περὶ τὸ σφυρόν.
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον.
 καὶ τὸ σφυρόν παλίνωρον ἐξεκόκκισε,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών. 1180
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσὸν
 πρὸς ταῖς πέτραισι δεινὸν ἐξηύδα μέλος·
 ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδάν
 λείπω φάος γε τοῦμόν, οὐκέτ' εἴμ' ἐγώ. 1185
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσών
 ἀνίσταται τε καὶ ξυναντᾷ δραπεταῖς
 ληστὰς ἐλαύνων καὶ κατασπέρχων ὁρί.
 ὁδὶ δὲ καὶ τὸς· ἀλλ' ἀνοιγε τὴν θύραν.

ΛΑΜΑΧΟΣ

ἀτταταῖ ἀτταταῖ,
 στρυγερὰ τάδε κρυερὰ πάθεα.
 τάλας ἐγὼ διόλλυμαι

1190

1178. Cf. the account of Lamachus' death, Thuc. VI. 101, which in some points is curiously like this.

1179 παλίνωρον ἐξεκόκκισε.] The reading is uncertain: Suidas explains the word as παλίνωρος. Old editions and MSS. have παλίνωρος. Elmsley would read παλινόρρος, Att. for παλίνωρος: which L. and S. approve. It is a curious use of the word. The slave is perhaps purposely made to use big words about a simple matter. παλίνωρος is used in Homer (*Il.* γ 33) of one 'suddenly starting back' at the sight of a snake. ἐκκοκκίσας is used *Pac.* 63 metaphorically, but not as here. Here ἐκκοκκίζειν seems to mean 'to strike out of the socket,' and παλίνωρος, with sudden backward twitch or jerk.

1181—1188. These eight lines Meineke rejects. There is certainly much that is nonsensical in them. Γοργόν' ἐξήγειρεν has not much meaning here, cf. v. 574: κομπολακύθου does not come well from Lamachus'

own servant, though it suits in v. 589. πτίλον δὲ πεσόν (1182) is an awkward absolute case: the last three lines have no good sense, and are rejected even by many who keep the others. At the same time, if the slave was meant to give a nonsensical and unintelligible account of his master's mishap, he has succeeded; and on this ground perhaps some defence of the passage might be set up.

1185 λέπω κ.τ.λ.] Meineke mends this line into λείπω φάος τοῦτ'. οὐκέτ' οὐδέν εἴμ' ἐγώ.

1190—1203. Thinking that the two speeches of Lamachus and Dicaeopolis ought to correspond in number of lines and metre, Bergk and Müller by dividing the lines differently, and by some slight changes, make them do so. The line ὦ συμφορὰ τάλαινα, κ.τ.λ. they also transfer from Lamachus' speech ὦ κ.τ.λ. and put it before τὸν γῆρ χάρα π. ἐ.

δορὸς ὑπὸ πολεμίου τυπείς.

ἐκεῖνο δ' αἰακτὸν ἂν γένοιτό μοι,
Δικαιόπολις ἂν μ' ἴδοι τετρωμένον,
κατ' ἐγγανέϊται ταῖς ἐμαῖς τύχαισιν.

1195

ΔΙΚΑΙΟΠΟΛΙΣ

ἄτταταῖ ἄτταταῖ

φιλήσατόν με μαλθακῶς, ὦ χρυσίω,
τὸν γὰρ χόα πρῶτος ἐκπέπωκα.

1200

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ τραυμάτων ἐπωδύνων.
ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.

1205

ΔΙΚΑΙΟΠΟΛΙΣ

ἰὴ ἰὴ χαῖρε Λαμαχίππιον.

ΛΑΜΑΧΟΣ

στυγερὸς ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ κυνείς;

ΛΑΜΑΧΟΣ

μογερὸς ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ δάκνεις;

ΛΑΜΑΧΟΣ

τάλας ἐγὼ ξυμβολῆς βαρείας.

1210

ΔΙΚΑΙΟΠΟΛΙΣ

τοῖς Χοῦσι γάρ τις ξυμβολὰς ἐπράττετο;

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ Παιᾶν Παιάν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐχὶ νυνὶ τημερον Παιώνια.

1196 Δικαιόπολις ἂν μ' ἴδοι.] Müller reads, Δικ. ἂν, εἰ μ' ἴδοι, making Δικ. in apposition to ἐκεῖνο, 'This would be woeful,—would Dicæopolis, I mean, if, &c.' Meineke reads εἰ μ' ἴδοι, and ἐγγάνοι.

1207, 1208. This is Bergk and Meineke's correction from the vulg. Δ. στυγ. ἐγώ. Δ. μογ. ἐγώ. Δ. τί με σὺ κυνείς; Δ. τί με σὺ δάκνεις;

1207 Δαμαχίππιον.] Names end-

ing thus were aristocratic and high-sounding. Cf. *Nub.* 64. But of course Dicæopolis is using the word insultingly.

1210 ξυμβολῆς... ξυμβολὰς.] A play on the double meaning of the word.

1212 Παιάν.] Lamachus calls on the god of healing: Dicæopolis mockingly says that it is not the day of the feast of Pæan or Apollo.

ΛΑΜΑΣΧΟΣ

λάβεσθέ μου, λάβεσθε τοῦ σκέλους· παπαῖ,
προσλάβεσθ', ὦ φίλοι.

1215

ἰλυγιῶ κάρα λίθῳ πεπληγμένος,
καὶ σκοτοδιनिῶ.

θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου
παιωνίαισι χερσίν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὥς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεὺς;
ἀπόδοτέ μοι τὸν ἄσκόν.

1225

ΛΑΜΑΣΧΟΣ

λόγῃ τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.

ΔΙΚΑΙΟΠΟΛΙΣ

ὀρᾶτε τουτονὶ κενόν. τήνελλα καλλίνικος.

ΧΟΡΟΣ

τήνελλα δῆτ', εἶπερ καλεῖς γ', ὦ πρέσβυ, καλλίνικος.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ πρὸς γ' ἄκρατον ἐγχεῖας ἄμυστιν ἐξέλαψα.

ΧΟΡΟΣ

τήνελλα νυν, ὦ γεννάδα· χώρει λαβὼν τὸν ἄσκόν. 1230

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπεσθέ νυν ἄδοντες ὦ τήνελλα καλλίνικος.

ΧΟΡΟΣ

ἀλλ' ἐψόμεσθα σὴν χάριν

τήνελλα καλλίνικον ἄ-
δοντες σὲ καὶ τὸν ἄσκόν.

1222 ἐς τοῦ Πιττάλου.] Because in such phrases (cf. *Vesp.* 1250, *Nub.* 964, *Pac.* 1154) Aristophanes does not seem generally to use the article, Elmsley proposes here ἐς τὰ Π., or ὡς τοὺς Π. cf. above v. 1032. There seems no strong reason for reducing all such phrases into exact accordance: and no objection to the article.

1228 εἶπερ καλεῖς γ'.] 'If you

call upon us (to sing that strain).'
Dicæopolis says, τήν, καλλ. = 'hip! hip! hip! hurrah,' leading off the victorious cheer, which was a sort of challenge or call to the Chorus to join in.

1229 ἄμυστιν.] ἀθρόαν πόσιν, παρὰ τὸ μὴ μένειν. Schol. A draught tossed off without a wink or breath between. Perhaps what Burns calls 'a right good willy waught.'

ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΗΣ

INTRODUCTION TO THE KNIGHTS.

THE *Knights* was exhibited at the Lenæa B.C. 424, in the name of Aristophanes himself. It is perhaps the most thoroughly political of his plays. Cleon is, throughout, the object of attack, and his overthrow by a greater scoundrel is the gist of the play. 'The People' is personified as a testy old gentleman; and the evils of democracy, with such leaders as Cleon, are exposed. Nicias and Demosthenes come on the stage as fellow-servants of Cleon, and the late occurrences at Pylos (see Thuc. iv. 2—40) are continually brought up. Aristophanes takes the same view of the character of Cleon as Thucydides; a strong argument in favour of that being the true one, though Grote has ventured to dissent from this view. The evils of war and blessings of peace are dwelt on (v. 792—809), and the war attributed to Cleon's arts; and at the close of the play peace is supposed to be restored: but to advise peace is not the chief aim of the play, as in the *Acharnians*; indeed peace is assumed not to be immediately probable (v. 579), and good service in the war is praised. The Chorus (who give the name to the play) are the Knights, a body which numbered twelve hundred

at the beginning of the Peloponnesian war (Thuc. II. 13). Their political principles were rather anti-democratical ; therefore they fitly take part against Cleon. They had done good service in the war, of which mention is made in the parabasis (595—610). It is said that Aristophanes himself acted Cleon : some doubt the truth of this, for instance, Ranke does so in his remarks on Aristophanes' life, which are printed in Meineke's edition. If Aristophanes did not act the part of Cleon in the *Knights* or of Dicæopolis in the *Acharnians*, it is not at all unlikely that Callistratus was the chief actor in both ; for to make the same actor take the chief part in each play lends more point to some passages. Cf. *Acharn.* 377—382, and the preface to the *Acharnians*. The play won the first prize ; Cratinus was second ; Aristomenes third.

ARGUMENT.

DEMOSTHENES and Nicias appear, as servants in Demus' house, grumbling at the hard time they have of it with Cleon, a newly-bought Paphlagonian, who is all-powerful with their master. At last Demosthenes, inspired by wine, hits on the idea of stealing Cleon's oracles. In these they find a prophecy of Cleon's overthrow by a sausage-seller. Before they can start to look for him, in he comes. They seize on him, tell him the oracle, show him that impudence and rascality qualify him to lead the mob, promising him the support of the Knights. In comes Cleon, threatening mischief; the chorus of Knights follow him, and he is vigorously assailed. The sausage-seller is emboldened by the Knights' support, and the two rivals abuse and threaten each other and compare their merits, the chorus backing the sausage-seller. Cleon, hard pressed, transfers the battle to the senate.

During their absence the chorus, in the parabasis, justify their poet's lateness in coming forward, showing how capriciously the Athenian public treated their poets. They also speak in praise of former times and generals, as compared with the present, and claim credit for their own knightly order, especially for a late victory.

The sausage-seller returns and relates his victory; but Cleon comes in still blustering, having Demus (the people) to appeal to. To him they go, and before him, in the Pnyx,

they have a long contest, by argument, presents, flattery, oracles, catering. Inclining to the sausage-seller, but rather puzzled to decide, Demus takes the contents of the two men's boxes as a crucial test. The verdict is against Cleon, who retires beaten ; and Agoracritus, the sausage-seller, takes charge of Demus.

In a short address the chorus vent their spleen on some worthless rascals. Meanwhile Agoracritus is boiling Demus, whom he brings out as good as new. There are great rejoicings ; promises from Demus of honesty and reforms ; peace is to come naturally, now that Cleon is gone, whom they condemn to take the sausage-seller's trade.

TABLE OF THE READINGS OF DINDORF'S AND MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
8	δεῦρό νυν	δεῦρο δὴ
13	λέγε σύ. ΔΗ. σὺ μὲν οὖν	ΔΗ. λέγε σύ. ΝΙ. σὺ μὲν οὖν
14	ΝΙ. μὰ τὸν Ἀ.	ΔΗ. μὰ τὸν Ἀ.
15	ἀλλ' εἰπέ...φράσω	ΝΙ. πῶς ἂν...λέγειν
16	πῶς ἂν...λέγειν	ΔΗ. ἀλλ' εἰπέ...φράσω
31	που	του
35	ποῖον βρέτας ** ;	ποῖον βρέτας ; φέρ'
36	ἀλλ' ἐτέρᾳ π. σ.	Demostheni continuat
55	Πόλῳ	πυέλῳ
56	περιδραμῶν	παραδραμῶν
62	μεμακκοηκύτα	μεμακκοακότα
66	τάδε	ταδί
72	νῶν	νῶ
76	αὐτὸς	οὗτος
81	ἀποθάνοιμεν	ἀποθάνωμεν
84	αἰρετώτερος	αἰρετώτατος
107	ἐλχ' ἔλκε	Demostheni tribuit
114	τὸν νοῦν, κ.τ.λ.	om.
147	θεῖον	θεδόν
167	λαϊκάσεις	λαϊκάσει
174	Καλχηδόνα	Καρχηδόνα
197	ἀγκυλόχηλῆς	ἀγκυλοχήλης
210	αἶ κε	αἶ κα
212	ταῦθ'	ταδθ'
234	ΝΙ. οἶμοι	ΑΔ. οἶμοι
255	φράτορες	φράτερες
262	ἡγκύρισας	ἀγκυρίσας
266	ἄνδρες	ἀνδρες
268	ἐστάναι	ιστάναι
269	ὑπέρχεται ;	ὑπέρχεται
270	ἡμᾶς ἐκκοβ.	ὄντας καὶ κοβ.
274	ὥσπερ	ὥπερ
275	ΑΔ. ἀλλ'	ΙΑΦ. ἀλλ'
276	τήνελλος εἰ	τηνελλάσει
277	παρέλθῃς	παρέλθῃ σ'
292	ἀσκαρδάμυκτος	ἀσκαρδαμυκτί
294	γρύξει	γρύξεις
300	φανῶ	φαίνω

100 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
304	καὶ κατακεράττα	κράττα
312	θνητοσκοπῶν	θνητοσκοπεῖς
319	κατάγελων	καὶ γέλω
326	ἀμέλγει	ἀμέργει
339	ἀλλ' αὐτὸ...διαμαχοῦμαι	om.
340	καὶ μὴν σ' ἐγὼ	καὶ μὴν ἐγὼ
344	τι	σὺ
354	ἀκρατον	ἀκράτου
365	ἐξελῶ	ἐξέλω
366	γάρ	τὰρ
368	δήσω τῷ ξύλῳ	δήσω 'ν τῷ ξύλῳ
401	τραγωδίαν	τραγωδίᾳ
407	Ἰουλίου	Βουλίου
	πυρροπίτην	πυροπίτην
418	μαγείρους ἐπιλέγων	μαγειρίσκους λέγων
424	τὰ	τῷ
428	κρέας ὁ πρωκτὸς εἶχεν	τὸ κρέας εἶχ' ὁ πρωκτός
438	Ποτειδαίας	Ποτειδαίας
442	φεύξει γραφὰς	post γραφὰς lacunam indicat
453	ἀνδρικώτατα	ἀνδρείοτατα
463	οἰμοί, κ.τ.λ.	post v. 467 locat
464	μ' ἐν Ἀργεῖ	ἐν Ἀργεῖ μ'
477	ἐν τῇ πόλει	τὰς ἐν πόλει
487	κραγόν	κράγον
503	νοῦν	νοῦν χαίροντες
504	ὦ παντοίας κ.τ.λ.	om.
570	ἀμυνίας	Ἀμυνίας
600	καὶ σκόροδα καὶ	σκόροδ' ἐλάας
614	ἡγωνίσω	ἡγωνίσαι
628	ἐρείδων	ἐρείπων
639	ἀπέπαρδε	ἐπέπαρδε
643	πρώτον	πρώτος
655	ἀγαθαῖσιν εἰσηγγελέμεναις	ἀγαθαῖσι ταῖς ἡγγελέμεναις
667	ἡντιβόλει	ἡντεβόλει
766	τ. κ. ἐ. ὑποδραμῶν	ἐ. τ. κ. ὑπεκδραμῶν
698	Δήμητρά γ'	Δήμητρ' ἐτ'
701	κᾶτ'	κᾶν
717	ἐντίθης	ἐντιθεῖς
740	βυρσοπώλαισιν δίδωσ	βυρσοπώλαις ἐπιδίδωσ
742	ὑποδραμῶν τῶν	ὑποδραμόντων
751	ἐς τὸ πρόσθε χρῆ	ἐς τὸ πρόσθε χρῆν
759	εὐμήχανους πορίζων	εὐμήχανος πορίζειν
760	ἐς τὸν	ἐπὶ τὸν
761	προσικέσθαι σου	προσκεισθαί σοι
774	ἐβούλευόν σοι	ἐβούλευον σοί
798	πεντώβολον	πεντωβόλου
805	διατρίψῃ—ἀναθαρρήσῃ	διατρίψει—ἀναθαρρήσει
806	ἐλθῇ	ἐλθὼν
851	᾿γγένηται	᾿κγένηται
893	περιήμπισχεν ἔν' ἀποπνίξῃ	περιήμπισχ' ἔνα σ' ἀποπνίξῃ
903	ἀλαζονείᾳ	ἀλαζονείαις
913	ἀναλίσκοντα τῶν σαυτοῦ	om.
921	δαδίων	δαλίων

Dindorf.

940 ἐπαποπνιγείης
974—5 πᾶσιν καὶ τοῖς ἀφικν.
989 ἐναρμόττεσθαι
1010 τὸ πέος οὐτοσὶ δάκoi
1018 χάσκων
1019 δρῆς
1026 ὥσπερ θύρας
1029 ὁ περὶ τοῦ κυνὸς
1032 που
1045 ἐν...ἐκῶν
1046 ὁ μόνων
1049 ἐκέλευε
1052 ὅς σοι
1056 ἀναθείη
1062 οὗτος γάρ, κ.τ.λ.
1074 τριήρης
1108 εὐ με μᾶλλον ἂν
1158 εἰ δὲ μὴ, φράσεις
1163 ἢ γὰρ θρύψομαι
1204 ΔΛ. ἐγὼ δ' ὥπτησά γε
1206 ὑπεραναιδισθήσομαι
1218 ὀρῆς τὰδ'; ΔΗ. οἶμοι
1225 κἀδωρησάμην
1230 οὐ χρεῶν ἐμ'
1236 εὐστραις
1242 καὶ ΚΛ. τί; ΑΛ. καὶ β.
1250 καὶ σ' ἄκων
1254—6 Demostheni tribuit
1271 Πυθῶνι ἐν δίῃ
1285 κασσωρελοῖσι
1303 Καρχηδῶνα
1311 καθῆσθαι
1312 πλεούσαις
1324 πῶς ἂν...γεγέννηται
1347 τὰ δ' ὦτά γ' ἂν σου νῆ Δί'
1352 καταμσθοφορήσαι τοῦθ',
1368 ὑπολίσποις
1373 ἀγοράσάγένης οὐδεὶς ἐν ἀγορῇ
1377 τ' οὐκ ἀπέθανε
1378 συνεκτικὸς
1393 λάβοις

Meineke.

ἀμ' ἀποπνιγείης
καὶ τοῖσιν εἰσαφικν.
ἂν ἀρμόττεσθαι
περὶ ἀπάντων πραγμάτων
λάσκων
δρῆς
ὥσπερ ἀθάρης
τὸ πέος οὐτοσὶ
ποι
ἐν δ'...μόνων
ὁ τι τὸ
ἐκέλευ' ἐν
ὥς σοι
ἀναθείη
ΑΛ. οὗτος γάρ, κ.τ.λ.
τριήρης τ'
νῦν με μᾶλλον εὐ
εἰσομί' ἦν φράσῃς
ἢ π'ιτρίψομαι
Cleoni continuat
ὑπεραναιδισθήσομαι
ὀρῆς; ΔΗ. ἰώ μοι
κἀδωρησάμαν
οὐ δέησέ μ'
εὐστραις
καὶ τι καὶ β.
κἀν σ' ἄκων
Choro tribuit.
Πυθῶνι διὰ μὴ
κασσωρελοῖσι
Καρχηδῶνα
καθῆσθ' ἂν
πλέουσας
om.
τὰ γὰρ ὦτά σου νῆ τὸν Δί'
καταμσθοφορεῖν, τούτων
ὑπολίσφοις
ἀγοράσει γ' ἀγένης οὐδ' ἐν τὰγορῇ
τε κατέμαθεν
συνεκτικὸς
λάβῃς

ΤΠΟΘΕΣΙΣ.

I.

Τὸ δράμα τῶν Ἰππέων ποιεῖται εἰς Κλέωνα τὸν τῶν Ἀθηναίων δημαγωγόν. ὑπόκειται δὲ ὡς Παφλαγῶν νεώητος, δουλεύων τῷ Δήμῳ καὶ προαγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένον δὲ αὐτῷ δυοῖν τοῖν ὁμοδούλοι, καὶ κατὰ τινα λόγια πονηρὰ διδόντων ἀλλαντοπώλῃν Ἀγοράκριτον ἐπαγόντων, ὡς ἐπιτροπεύσῃ τοῦ δήμου τῶν Ἀθηναίων, αὐτοὶ οἱ Ἀθηναίων Ἰππεῖς συλλαβόντες ἐν χορῷ σχήματι παραφαίνονται· ὑφ' ὧν προπηλακίζομενος ὁ Κλέων ἀγανακτεῖ, καὶ διενεχθεὶς ἱκανῶς περὶ τοῦ ἀνώτερος εἶναι τῶν ἐναντιουμένων, σφὰς ὡς συνοικωκότας κατὰ τῆς πόλεως πρὸς τὴν βουλὴν ἵεται· διώξαντος δὲ καὶ τοῦ ἀλλαντοπώλου κατὰ πόδας, οἱ Ἰππεῖς περὶ τε τοῦ ποιητοῦ τινα καὶ τῶν προγόνων, ἔτι δὲ καὶ τῶν συγκινδυνονούντων σφίσιν ἐπὶ ταῖς μάχαις Ἰππων, πρὸς τοὺς πολίτας ἀδροτέρως διαλέγονται. ὁ δὲ ἀλλαντοπώλης περιγεγενημένος ἐν βουλῇ μάλᾳ γελοῖως τοῦ Κλέωνος καὶ λοιδορούμενος αὖθις αὐτῷ προσέρχεται· ἐκκαλεσαμένου δὲ τοῦ Κλέωνος τὸν Δῆμον, προσελθὼν οὗτος διαφορομένων ἀκροᾶται. λόγων δὲ πολλῶν γενομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου μάλ' ἐντέχνως τοῖς ἐπινοήμασι καὶ ταῖς θωπείαις καὶ προσέτι ταῖς ἐκ τῶν λογίων ὑπερβολαῖς κρατοῦντος, κατὰ μικρὸν τοῖς λόγοις ὁ Δῆμος συνεφέλκεται. δεισάντος δὲ τοῦ Κλέωνος, κάπνι τὸ ψωμίσειν τὸν Δῆμον ὀρμήσαντος, ἀντιψωμίζειν ἄπερος ἐγχειρεῖ. καὶ τέλος τοῦ Δήμου τὴν ἐκατέρου κίστην συνέντος, εἴτα τῆς μὲν κενῆς, τῆς δὲ τοῦ Κλέωνος μεστής, εὐρεθείσης, ἐλεγχθεὶς αὐτὸς ὡς περιφανὴς τὰ τοῦ Δήμου κλέπτων, εἵκει θατέρῳ τῆς ἐπιτροπείας. μετὰ ταῦτα δὲ τοῦ ἀλλαντοπώλου τὸν Δῆμον ἀφειψήσαντος, εἴτα νεώτερον ἐξαυτῆς εἰς τοῦμφανὲς γεγονότα προάγοντος, Κλέων περικείμενος τὴν Ἀγορακρίτου σκευὴν ἐπὶ παραδειγματισμῷ διὰ μέσης πόλεως ἀλλαντοπωλῶν ἀνὰ μέρος, καὶ τῇ τέχνῃ χρησάμενος πέμπεται, καὶ ἡ ἐπιτροπὴ τῇ ἀλλαντοπώλῃ παραδίδοται. τὸ δὲ δράμα τῶν ἀγῶν καλῶς πεπονημένον.

II.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελεῖν Κλέωνα. οὗτος γὰρ βυρσοπώλης ὢν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαύτης. Ἀθηναῖοι πόλιν Πύλον, λεγομένην Σφακτηρίαν, ἐπολιόρκουν διὰ Δημοσθένους στρατηγοῦ καὶ Νικίου· ὧν στρατηγῶν χρονισάντων ἐδυσχέρανον οἱ Ἀθηναῖοι. καὶ εἰς ἐκκλησίαν συνελθόντων αὐτῶν καὶ ἀδημονούντων, Κλέων τις βυρσοπώλης ἀναστὰς ὑπέσχετο δεσμίους φέροντας τοὺς ὑπεναντίους εἰσὼν εἰκοσιν ἡμερῶν, εἰ στρατηγὸς αἰρεθείη· ὅπερ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις οὖν ἐστρατήγει, κυκλῶν τὴν πόλιν. ἐφ' οἷς μὴ ἐνεγκῶν Ἀριστοφάνης καθίσει τὸ τῶν Ἰππέων δράμα δι' αὐτοῦ, ἐπεὶ τῶν σκευοπωλῶν οὐδεὶς ἐπλάσατο τὸ τοῦ Κλέωνος πρόσωπον διὰ φόβον. καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἴτα προφανέως αὐτὸς ἀνεδίδαξε τὸ δράμα.

Ἔοικεν ὁ προλογίζων εἶναι Δημοσθένης, ὃς ἐκεκμήκει περὶ τὴν Πύλου πολιορκίαν, ἀφῆρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὑποσχομένου τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλον εἰσὼν εἰκοσιν ἡμερῶν· ὃ καὶ κατώρρωσε διὰ τὸ τὰ πλείστα τῆς ἀλώσεως προπεπονησθαι Δημοσθένει. ἔοικε δὲ ὡς ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τὸν λόγον. εἴη δ' ἂν δεσπότης ὁ Δῆμος, οἰκία ἡ πόλις. οἰκέται δὲ δύο τοῦ Δήμου προλογίζουσι, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὁ δὲ

ΥΠΟΘΕΣΙΣ.

χορός ἐκ τῶν ἱππέων ἐστίν, οἱ καὶ ἐξημίωσαν τὸν Κλέωνα πέντε ταλάντοις ἐπὶ δωροδοκίᾳ ἀλόντα. λέγουσι δὲ τῶν οἰκετῶν τὸν μὲν εἶναι Δημοσθένην, τὸν δὲ Νικίαν, ἵνα ὥσι δημηγόροι οἱ δύο.

Ἐδιδάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἀρχοντος δημοσίᾳ εἰς Ἀθήναια, δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνῆκα· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Τλοφόροις.

Ἰστέον ὅτι εἰς τέτταρα μέρη διήρητο ὁ δῆμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμνους, εἰς ἱππέας, εἰς ζευγίτας καὶ εἰς θήτας.

III.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον
Παφλαγόνα, κάτι βυρσοπώλην, πικρότατα
κατεσθιοντὰ πως τὰ κοινὰ χρήματα·
κάν παραλογισμοῖς διαφέροντ' ἐρρωμένως
ἀλλαντοπώλην, εὐθέως τε σκατοφάγον,
πεισθέντα τ' ἐπιθέσθαι σὺν ἱππεῦσιν τισι,
τοῖς ἐν χορῷ παρούσι, τῇ τῶν πραγμάτων
ἀρχῇ· Κλέωνός τ' ἐν μέσῳ κατηγορεῖ.
ἐγένετο τοῦτ'· ἐξέπεσεν ὁ Κλέων ταγκάκως·
ὁ δὲ σκατοφάγος ἔτυχε προεδρίας καλῆς.

ΤΠΟΘΕΣΙΣ.

I.

Τὸ δράμα τῶν Ἰππέων ποιεῖται εἰς Κλέωνα τὸν τῶν Ἀθηναίων δημαγωγόν. ὑπόκειται δὲ ὡς Παφλαγῶν νεώνητος, δουλεύων τῷ Δήμῳ καὶ προαγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένων δὲ αὐτῷ δυοῖν τοῖν ὁμοδούλοι, καὶ κατὰ τινα λόγια πονηρὰ διάσημον ἀλλατοπώλῃν Ἀγοράκριτον ἐπαγόντων, ὡς ἐπιτροπεύσῃ τοῦ δήμου τῶν Ἀθηναίων, αὐτοὶ οἱ Ἀθηναίων Ἰππεῖς συλλαβόντες ἐν χοροῦ σχήματι παραφαίνονται· ὑφ' ᾧ προπηλακίζόμενος ὁ Κλέων ἀγανακτεῖ, καὶ διενεχθεὶς ἱκανῶς περὶ τοῦ ἀνώτερος εἶναι τῶν ἐναντιουμένων, σφὰς ὡς συνοιωμοκότας κατὰ τῆς πόλεως πρὸς τὴν βουλὴν ἵεται· διώξαντος δὲ καὶ τοῦ ἀλλατοπώλου κατὰ πόδας, οἱ Ἰππεῖς περὶ τε τοῦ ποιητοῦ τινα καὶ τῶν προσγόνων, ἐτι δὲ καὶ τῶν συγκινδυνεύοντων σφίσιν ἐπὶ ταῖς μάχαις ἱππων, πρὸς τοὺς πολίτας ἀδροτέρως διαλέγονται. ὁ δὲ ἀλλατοπώλης περιγεγενημένος ἐν βουλῇ μάλα γελοιῶς τοῦ Κλέωνος καὶ λοιδορούμενος αἰθῖς αὐτῷ προσέρχεται· ἐκκαλεσαμένου δὲ τοῦ Κλέωνος τὸν Δήμον, προσελθὼν οὗτος διαφορομένων ἀκροάται. λόγων δὲ πολλῶν γενομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου μάλ' ἐντέχνως τοῖς ἐπινοήμασι καὶ ταῖς θωπείαις καὶ προσέτι ταῖς ἐκ τῶν λογίων ὑπερβολαῖς κρατοῦντος, κατὰ μικρὸν τοῖς λόγοις ὁ Δήμος συνεφέλκεται. δέισαντος δὲ τοῦ Κλέωνος, κάπῃ τὸ ψωμίζειν τὸν Δήμον ὀρμήσαντος, ἀντιψωμίζειν ἄπερος ἐγχειρεῖ. καὶ τέλος τοῦ Δήμου τὴν ἐκατέρου κίστην συνέντος, εἶτα τῆς μὲν κενῆς, τῆς δὲ τοῦ Κλέωνος μεστής, εὐρεθείσης, ἐλεγχθεὶς αὐτὸς ὡς περιφανῶς τὰ τοῦ Δήμου κλέπτων, εἰκεῖ θατέρῳ τῆς ἐπιτροπείας. μετὰ ταῦτα δὲ τοῦ ἀλλατοπώλου τὸν Δήμον ἀφειψήσαντος, εἶτα νεώτερον ἐξαυτῆς εἰς τοῖς φανερὰς γεγονότα προάγοντος, Κλέων περικείμενος τὴν Ἀγορακρίτου σκευὴν ἐπὶ παραδειγματισμῷ διὰ μέσης πόλεως ἀλλατοπωλῶν ἀνὰ μέρος, καὶ τῇ τέχνῃ χρησάμενος πέμπεται, καὶ ἡ ἐπιτροπὴ τῇ ἀλλατοπώλῃ παραδίδοται. τὸ δὲ δράμα τῶν ἀγαν καλῶς πεποιημένων.

II.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελεῖν Κλέωνα. οὗτος γὰρ βυρσοπώλης ὢν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαύτης. Ἀθηναῖοι πόλιν Πύλον, λεγομένην Σφακτηρίαν, ἐπολιόρκουν διὰ Δημοσθένους στρατηγοῦ καὶ Νικίου· ὧν στρατηγῶν χρονισάντων ἐδυσχέρανον οἱ Ἀθηναῖοι. καὶ εἰς ἐκκλησίαν συνελθόντων αὐτῶν καὶ ἀδημονούντων, Κλέων τις βυρσοπώλης ἀναστὰς ὑπέσχετο δεσμίους φέρειν τοὺς ὑπεναντίους εἰσω εἰκοσιν ἡμερῶν, εἰ στρατηγὸς αἰρεθελῇ· ὅπερ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις οὖν ἐστρατήγει, κυκλῶν τὴν πόλιν. ἐφ' οἷς μὴ ἐνεγκὼν Ἀριστοφάνης καθίησι τὸ τῶν Ἰππέων δράμα δι' αὐτοῦ, ἐπεὶ τῶν σκευοπῶν οὐδεὶς ἐπλάσαστο τὸ τοῦ Κλέωνος πρόσωπον διὰ φόβον. καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἶτα προφανεὶς αὐτὸς ἀνεδίδαξε τὸ δράμα.

Ἔοικεν ὁ προλογίζων εἶναι Δημοσθένης, δὲ ἐκεκμήκει περὶ τὴν Πύλον πολιορκίαν, ἀφῆρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὑποσχόμενον τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλον εἰσω εἰκοσιν ἡμερῶν· ὁ καὶ κατώρθωσε διὰ τὸ τὰ πλείεστα τῆς ἀλώσεως προπεπονῆσθαι Δημοσθένην. ἔοικε δὲ ὡς ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τὸν λόγον. εἴη δ' ἂν δεσπότης ὁ Δήμος, οἰκία ἡ πόλις. οἰκέται δὲ δύο τοῦ Δήμου προλογίζουσι, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὁ δὲ

ΥΠΟΘΕΣΙΣ.

χορός ἐκ τῶν ἱππέων ἐστίν, οἳ καὶ ἐξημέωσαν τὸν Κλέωνα πέντε ταλάντοις ἐπὶ δωροδοκίᾳ ἀλόντα. λέγουσι δὲ τῶν οἰκετῶν τὸν μὲν εἶναι Δημοσθένην, τὸν δὲ Νικίαν, ἵνα ᾧσι δημηγόροι οἱ δύο.

Ἐδιδάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἀρχοντος δημοσίᾳ εἰς Αἴθρα, δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνῖκα· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Ὑλοφόροις.

Ἰστέον ὅτι εἰς τέτταρα μέρη διήρητο ὁ δῆμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμνους, εἰς ἱππέας, εἰς ζευγίτας καὶ εἰς θήτας.

III.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον
Παφλαγῶνα, κατὰ βυρσοπώλην, πικρότατα
κατεσθίοντά πως τὰ κοινὰ χρήματα·
καὶ παραλογισμοῖς διαφέρωντ' ἐρρωμένως
ἀλλαντοπώλην, εὐθέως τε σκατοφάγον,
πεισθέντα τ' ἐπιθέσθαι σὺν ἱππεῦσιν τισι,
τοῖς ἐν χορῷ παρούσι, τῇ τῶν πραγμάτων
ἀρχῇ· Κλέωνός τ' ἐν μέσῳ κατηγορεῖ.
ἐγένετο τοῦτ'· ἐξέπεσεν ὁ Κλέων παγκάκως·
ὁ δὲ σκατοφάγος ἔτυχε προεδρίας καλῆς.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΔΔΑΝΤΟΠΩΛΗΣ *ου δνομα* **ΔΙΟΡΑΚΡΙΤΟΣ.**

ΚΛΕΩΝ.

ΧΟΡΟΣ ΠΠΠΕΩΝ.

ΔΗΜΟΣ.

Ι Π Π Η Σ.

ΔΗΜΟΣΘΕΝΗΣ

ἸΑΤΤΑΤΑΙΑΞ τῶν κακῶν, ἰατταταῖ.
κακῶς Παφλαγῶνα τὸν νεώνητον κακὸν
αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.
ἐξ οὗ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν,
πληγὰς αἰὲ προστρίβεται τοῖς οἰκέταις.

5

ΝΙΚΙΑΣ

κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων
αὐταῖς διαβολαῖς.

ΔΗΜΟΣΘΕΝΗΣ

ὦ κακόδαιμν, πῶς ἔχεις;

ΝΙΚΙΑΣ

κακῶς καθάπερ σύ.

ΔΗΜΟΣΘΕΝΗΣ

δεῦρό νυν πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

1 ΔΗ.] Perhaps we ought, in strictness (as Dindorf in his notes suggests, and Meineke has done), to remove the names Demosthenes, Nicias, and Cleon, as added by some grammarian, substituting 1st servant, 2nd servant, and Paphlagonian.

2 Παφλαγῶνα.] For the verb παφλάζειν, 'to froth, bubble,' applied to Cleon, see v. 919, and *Pac.* 314, εὐλαβεῖσθε...τὸν κάτωθεν Κέρβερον μὴ παφλάζων καὶ κεκραγὼς ὥσπερ ἡνίκ' ἐνθάδ' ἦν ἐμποδὼν ἡμῖν γένηται.

4 εἰσήρρησεν.] 'He came in, plague take him!' Cf. *Thest.* 1074. *Ran.* 1192, ὡς Πόλυβον ἤρρησεν οἰδῶν

τῷ πόδε, of *Cedipus'* luckless entry.

5 προστρίβεται.] 'He gets the house-servants beaten.' Cf. the well-known lines in the *Medea* (v. 297), *χρὴ δ' οὐποθ'...παῖδας περισσῶς ἐκδιδάσκεσθαι σοφοῦς*. 'Magister didd-skei, pater qui ad magistrum mittit didd-sketai.' Porson.

6 πρῶτος Π.] 'first of Paphlagonians,' i. e. in rascality: all Paphlagonians being rascals (Schol.), but Cleon preeminently so.

9 ξυναυλίαν κ. Ο. v.] νόμον is in apposition to ξυναυλίαν. Olympus was an old flute player, pupil of Marsyas. *Ov. Met.* vi. 392. Perhaps Dindorf's

ΔΗΜΟΣΘΕΝΗΣ καὶ ΝΙΚΙΑΣ

μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ.

10

ΔΗΜΟΣΘΕΝΗΣ

τί κινυρόμεθ' ἄλλως; οὐκ ἐχρῆν ζητεῖν τινα
σωτηρίαν νῦν, ἀλλὰ μὴ κλάειν ἔτι;

ΝΙΚΙΑΣ

τίς οὖν γένοιτ' ἄν; λέγε σύ.

ΔΗΜΟΣΘΕΝΗΣ

σὺ μὲν οὖν μοι λέγε.

ἵνα μὴ μάχωμαι.

ΝΙΚΙΑΣ

μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ
ἀλλ' εἰπὲ θαρρῶν, εἶτα καὶγὼ σοι φράσω.

15

ΔΗΜΟΣΘΕΝΗΣ

πῶς ἂν σὺ μοι λέξεις ἀμὲ χρὴ λέγειν;

ΝΙΚΙΑΣ

ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευριτικῶς;

ΔΗΜΟΣΘΕΝΗΣ

μὴ μοί γε, μὴ μοι, μὴ διασκανδικίστης·
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότηου.

20

ΝΙΚΙΑΣ

λέγε δὴ μόλωμεν ξυνεχῆς ὡδὶ ξυλλαβῶν.

suggestion that the line is a quotation or adaptation from some other poet may explain the Ionic form.

14 [ἵνα μὴ μάχωμαι.] 'That I mayn't differ from you,' i.e. for fear we quarrel.

15, 16. Holden with Meineke transposes these lines.

16 πῶς ἂν κ.τ.λ.] The line is from Eur. *Hipp.* 345.

17 θρέττε.] A barbarism for θρά-

σος, 'pluck.' Brunck says it was a word used to encourage horses.

19 διασκ.] Cf. *Acharn.* 478, where Euripides' cup of wrath overflows on being asked for 'chervil.'

21—26. 'Hook—It—hook-it—hook it,' might serve for a poor imitation of the word-play. ξ. ὡδὶ ξυλλαβῶν, 'pronouncing it quickly and closely,' i.e. with one syllable close upon the other.

ΔΗΜΟΣΘΕΝΗΣ

καὶ δὴ λέγω· μὴ δώμεν.

ΝΙΚΙΑΣ

ἐξοπισθε νῦν

αὐτό φαθι τοῦ μὴ δώμεν.

ΔΗΜΟΣΘΕΝΗΣ

αὐτό.

ΝΙΚΙΑΣ

. πάνυ καλῶς·

τὸ μὴ δώμεν, εἴτα δ' αὐτὸ, κατεπάγων πυκνόν.

25

ΔΗΜΟΣΘΕΝΗΣ

μὴ δώμεν αὐτὸ μὴ δώμεν αὐτομολῶμεν.

ΝΙΚΙΑΣ

ἦν.

κράτιστα τοῖνυν τῶν παρόντων ἐστὶ νῦν,
θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας.

30

ΔΗΜΟΣΘΕΝΗΣ

ποῖον βρέτας * *; ἐτεὸν ἡγεῖ γὰρ θεοῦς;

ΝΙΚΙΑΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

ποῖω χρώμενος τεκμηρίω;

ΝΙΚΙΑΣ

ὅτι θεοῖσιν ἐχθρὸς εἰμ'. οὐκ εἰκότως;

30 κράτιστα, κ.τ.λ.] This suits well with Nicias' character. See Thuc. VII. 50, ἦν γὰρ τοι καὶ δγαν θειασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος. See also Nicias' speech in c. 77 of the same book, πολλὰ μὲν ἐς θεοὺς νόμματα δεδιήτημαι...εἰ τῷ θεῶν ἐπίφθοροι ἐστρατεύσαμεν, ἀποχρώντως ἡδὴ τετιμωρήμεθα.

32 ποῖον βρέτας;] Meineke's emendation for the corrupt βρετέτας of the MSS. is to insert φέρ', ἐτεὸν κ.τ.λ. For the use of ποῖος in ridi-

cule cf. note on *Acharn.* 62. Porson's βρέτας; τὸ ποῖον; is not satisfactory, the article not being proper in such contemptuous questions. Holden proposes ποῖον βρέτας; τίς ἐτεὸν ἡγεῖται θεοῦς; But it does not seem well to disturb ἐτεὸν ἡγεῖ, for ἐτεὸν is frequently so used in wondering questions about the person addressed: e.g. below v. 732, σὺ δ' εἰ τίς ἐτεὸν;

ἡγεῖ γὰρ θεοῦς;] Cf. Plat. *Apol.* 27 D, εἶπερ δαίμονας ἡγούμαι.

ΔΗΜΟΣΘΕΝΗΣ

εὖ προσβιβάξεις μ'.

ΝΙΚΙΑΣ

ἀλλ' ἑτέρα πη σκεπτέον.

35

ΔΗΜΟΣΘΕΝΗΣ

βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω ;

ΝΙΚΙΑΣ

οὐ χεῖρον· ἐν δ' αὐτοὺς παραιτησώμεθα,
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,
ἦν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜΟΣΘΕΝΗΣ

λέγοιμ' ἂν ἤδη. νῶν γάρ ἐστι δεσπότης

40

ἄγρικοις ὀργήν, κυανοτρῶξ, ἀκράχολος,

Δῆμος πυκνίτης, δίσκολον γερόντιον

ὑπόκωφον. οὗτος τῇ προτέρᾳ νουμηνία

ἐπρίατο δοῦλον, βυρσοδέψην Παφλαγόνα,

πανουργότατον καὶ διαβολώτατόν τινα.

45

οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,

ὁ βυρσοπαφλαγὼν, ὑποπεσὼν τὸν δεσπότην

ἦκαλλ', ἐθάπεν, ἐκολάκευ, ἐξηπάτα

κοσκυλματίους ἄκροισι, τοιαυτὶ λέγων·

ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν,

50

ἐνθοῦ, ρόφησον, ἔντραγ', ἔχε τριώβολον.

βούλει παραθῶ σοι δόρπον; εἴτ' ἀναρπάσας

ὅ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότην

Παφλαγὼν κεχάρισται τοῦτο. καὶ πρῶην γ' ἐμοῦ

35 εὖ προσβιβάξεις μ'.] 'A good proof.'

36 φράσω.] aor. conj. 'visne dicam.'

40 γάρ.] Frequently thus used, not by way of reason for the clause immediately preceding, but to begin an explanation or story. 'We have, you must know, &c.'

42 πυκνίτης.] The Pnyx is the

old man's supposed deme.

43 νουμηνία.] A fair was held on the first day of the month. Cf. *Vesp.* 171, where Philocleon proposes to sell his donkey on this day.

49 κοσκυλματίους.] τοῖς περιεκομμένοις καὶ ἀπορριφεῖσι δέρμασι. Schol.

51 τριώβολον.] 'The dicast's daily pay.' Cf. v. 800.

μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικὴν,
 πανουργότατά πως περιδραμαῖν ὑφαρπάσας
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἐᾷ τὸν δεσπότην
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων
 δειπνούντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας.
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλίᾳ,
 ὁ δ' αὐτὸν ἄς ὀρᾷ μεμακκοηκότα,
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἀντικρυς
 ψευδῇ διαβάλλει· κατὰ μαστιγούμεθα
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε·
 ὀρᾶτε τὸν Ὑλαν δι' ἐμὲ μαστιγούμενον·
 εἰ μὴ μ' ἀναπείσεται, ἀποθανεῖσθε τήμερον.
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι
 ὑπὸ τοῦ γέροντος ὀκταπλάσι χέζομεν.
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,
 ποίαν ὁδὸν νῦν τρεπτέον καὶ πρὸς τίνα.

55

60

65

70

ΝΙΚΙΑΣ

κράτιστ' ἐκείνην τὴν μὀλωμεν, ὦγαθέ.

55 μᾶζαν ἐν Πύλῳ Λακωνικὴν.] This cribbing of Demosthenes' cake at Pylos is repeatedly brought up in this play. For the events, cf. Thuc. IV. 2—40. Services done are figuratively represented by articles of food. Cf. below v. 815, τὸν Πειραιᾶ προσέμαξεν.

56 περιδραμών.] Holden takes παραδραμών, from Suidas.

59 βυρσίνην.] For μυρσίνην. The change from one labial to the other was easy. Cf. v. 449. 'Bunch of... leathers' (for 'feathers'), Walsh.

61 σιβυλλίᾳ.] χρησμών ἐρᾷ. Schol.

63 τ. πεποιήται.] 'Has devised a trick.' The trick is explained by τοὺς γὰρ κ.τ.λ.

67 δι' ἐμὲ μ.] 'Flogged through me, owing to me,' i. e. you see how I got Hylas flogged, was the cause of his flogging. διὰ with the accus.

always denotes the *cause*, not the *instrument*, though the distinction is at times a nice one. Cf. Thuc. III. 39, τῆς προσόδου δι' ἣν ισχύομεν, 'our revenue by reason of which we are strong:' the Athenians were strong, διὰ τὸ ἔχειν προσόδους, *because* they had money revenues. So also in Dem. *Meid.* 547, χρήματα δι' ἃ τὰτα ποιεῖ, 'the money, his having which is the cause of his insolence.' Meidias was insolent διὰ τὸ χρήματα ἔχειν. It of course rests with the writer in this case whether he will denote the 'money' as the *cause* or the *means*, for it might be termed either the one or the other.

68 ἀναπείσεται.] 'If you do not make me your friend,' win me over by bribes to plead your cause.

73 τὴν μὀλωμεν, κ.τ.λ.] The best way seems to him 'to hook it.'

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' οὐχ οἶόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·
 ἐφορᾷ γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τήκκλησίᾳ.
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,
 τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.

75

ΝΙΚΙΑΣ

κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει,
 ὅπως ἂν ἀποθάνοιμεν ἀνδρικότατα.

80

ΔΗΜΟΣΘΕΝΗΣ

πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικάτατα;

ΝΙΚΙΑΣ

βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν.
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

ΔΗΜΟΣΘΕΝΗΣ

μὰ Δι' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος.
 ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

85

ΝΙΚΙΑΣ

ἰδοὺ γ' ἄκρατον. περὶ ποτοῦ γοῦν ἐστὶ σοι.
 πῶς δ' ἂν μεθύων χρηστόν τι βουλευσάιτ' ἀνὴρ;

78 ὁ πρωκτός...ἐν Χαόσι.] Cf. *Acharn.* 604.

79 Αἰτωλοῖς...Κλωπιδῶν.] From *αἰτεῖν* and *κλέπτειν*. 'Askham and Steal-well.' Walsh. There was an Attic deme *Κρωπία*.

81 ὅπως ἂν ἀποθάνοιμεν.] 'In what way we may die.' *ἀποθάνωμεν*, Mein. 'That we may die.' The ὅπως ἂν with conj. seems more of direct intent, with optat. of doubt as to manner: though originally ὅπως is simply relative of πῶς and expresses 'manner.' The πῶς γένοιτ' ἂν of Demosthenes makes for Dindorf's reading.

82 πῶς γένοιτ' ἂν.] There is in phrases of this kind an union of

question and wish. The distinctions sometimes laid down between πῶς ἂν 'quomodo' and πῶς ἂν 'utinam,' limiting each to certain writers, appear to rest on no sure foundation. Cf. v. 88.

83 αἷμα ταύρειον.] This is not poison, and Themistocles probably died a natural death. Cf. *Thuc.* i. 138, who however mentions the idea as current that he committed suicide.

87 ἰδοὺ γ'.] In contempt. Cf. v. 344, *ἰδοὺ λέγειν*.

περὶ ποτοῦ γ. ἔ. σ.] Most editors make this a question, 'Are you then all for drink?' But how then can γοῦν be properly rendered? The force of γοῦν seems to be to bring in

ΔΗΜΟΣΘΕΝΗΣ

ἄλθες, οὗτος; κρουνοχυτρολήραιοις εἰ.
οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λοιδορεῖν;
οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον;
ὁρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.
ἀλλ' ἐξένεγκέ μοι ταχέως οἶνου χάα,
τὸν νῦν ἵν' ἄρδω καὶ λέγω τι δεξιόν.

90

95

ΝΙΚΙΑΣ

οἶμοι, τί ποθ' ἡμῶς ἐργάσει τῷ σῶ ποτῶ;

a special example illustrative or confirmatory of some general assertion. Its English equivalents are 'for example,' or 'at any rate.' Its force may be well seen in Thucydides' speeches, e.g. I. 76, the Athenians, after saying *πᾶσιν ἀνεπίφθονον τὰ ξυμφέροντα εἰ τίθεσθαι*, go on with *ὁμοῖς γοῦν, ὧ Λακεδαιμόνιοι, τὰς... πόλεις ἐπὶ τὸ ὅμῳ ὠφέλιμον καταστήσάμενοι ἐξηγεῖσθε*. And further on in the same chapter they say, 'We have been less unfair than we might have been, *at any rate*, had others the power we have, it would soon be seen whether we are or are not moderate' (*ἄλλους γ' ἂν οὖν κ.τ.λ.*). The very next chapter gives two more instances, *ὑπὸ γοῦν τοῦ Μήδου ... and ὁμοῖς γ' ἂν οὖν*. And in this passage it seems to refer to a clause to be supplied after the contemptuous *ἰδοὺ γ' ἄκρατον*. 'A fig for your unmixed wine. (Yet we do in some sort agree), at any rate you're for a drink (though it is not the tippie I proposed, viz. bull's blood).' Insert 'yet' in translation, and it will be clear enough. 'A fig &c. Yet you're at any rate &c.' Walsh alone of the translators gives it rightly.

89 *ἄλθες, οὗτος*; 'Say you really so, friend?' i.e. that men in liquor can't plan good schemes: for his question implied as much.

κρουνοχυτρολήραιοις.] Meineke

objects to the termination of this compound, and proposes *κρουνοχυτρολήραιοι*. Bentley *κρουνοχυτρολήραιοι*. Bergk *κρονικοχυτρολήραιοι*. For the sense cf. Hor. *Ep.* I. xix. 1—3: *Prisco si credis, Mæcenas doce, Cratino, Nulla placere diu nec vivere carmina possunt Quæ scribuntur aquæ potioribus*. This opinion on water-drinking Demosthenes seems to have shared.

90 *εἰς ἐπίνοιαν*.] 'As applied to wit,' i.e. as a producer or sharpener of wit. The force of *εἰς* is here the same as in such phrases as *χρήσιμον εἰς τοῦτα*, for *λοιδορεῖν* is about equivalent to *ἀχρηστον λέγειν*.

93 *διαπράττουσι*.] 'They succeed, are effective.' *εὐτυχοῦσι*, GL. Victor. In illustration of the effects assigned to wine, besides the passages quoted by Mitchell and others, there is one οἱ Bacchylides quoted by Athenæus to the point: *γλυκεῖ ἀνάγκα σενομένα κυλίκων θάληπται θυμὸν* | ... αὐτὸς μὲν (ὁ μεθύων) πολέων κρήδεμνα λύει, | *πᾶσι δ' ἀνθρώποις μοναρχήσει δοκεῖ* | *χρυσῷ δ' ἐλέφαντι τε μαρμαίρουσιν οἶκοι* | *πυροφόροι τε κατ' αἰγλήεντα πόντον* | *νῆες ἀγούσιν ἀπ' Αἰγύπτου μέγιστον* | *πλοῦτον. ὥς πίνοντος ὀρμαίνει κέαρ*.

96 *τὸν νῦν ἵν' ἄρδω*.] To wet his whistle, and to whet his wits.

97 *ποτῶ*.] From *ποτόν*. Others prefer *πίτω*, from *πότος*. There seems little difference here.

ΔΗΜΟΣΘΕΝΗΣ

ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλινήσομαι.
 ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω
 βουλευματίων καὶ γνωμίδιων καὶ νοιδίων.

100

ΝΙΚΙΑΣ

ὥς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν
 κλέπτων τὸν οἶνον.

ΔΗΜΟΣΘΕΝΗΣ

εἰπέ μοι, Παφλαγὼν τί δρᾷ;

ΝΙΚΙΑΣ

ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος
 ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὑπτίως.

ΔΗΜΟΣΘΕΝΗΣ

ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολλὴν
 σπονδήν.

105

ΝΙΚΙΑΣ

λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος·
 ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.

ΔΗΜΟΣΘΕΝΗΣ

ὦ δαῖμον ἀγαθὲ, σὸν τὸ βούλευμ', οὐκ ἐμόν.

ΝΙΚΙΑΣ

εἶπ', ἀντιβολῶ, τί ἔστι;

98 ἀγάθ'.] ἀγαθὰ ἐργάσομαι.

99 ἦν γὰρ μ.] The γὰρ connects the following with ἀγαθά: 'I shall do good;—so bring it &c.—for I shall, if &c.'

101 ὥς εὐτυχῶς.] Sc. ἐπραξα. Perhaps however it is a conclusion of two constructions. 1. ὥς εὐτυχῆς (ἦν) ὅτι οὐκ. 2. ὥς εὐτυχῶς οὐκ. Compare the Platonic phrase θαυμασίως ὥς.

103. Cleon got others ruined and beggared by false charges, &c., and then fed on their substance.

105 ἀκρ. πολλὴν.] Sc. οἶνον. σπονδὴν as a libation.

106 ἀγ. δαίμονος.] The genitive is of the deity toasted. See above, v. 85. There were certain usual toasts. Zeus the preserver was the third: see Blomf. on τριτόσπονδος Æsch. Ag. 237. For this sense of ἔλκειν cf. Pac. 1131, διέλκων, comparing that passage with Ach. 751.

107 Πραμνίου.] This wine some make to come from Thrace, some from Asia Minor. Homer mentions it, Il. λ. 638.

ΔΗΜΟΣΘΕΝΗΣ

τοὺς χρησμοὺς ταχὺ
κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν,
ἕως καθεύδει.

110

ΝΙΚΙΑΣ

ταῦτ'. ἀτὰρ τοῦ δαίμονος
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜΟΣΘΕΝΗΣ

φέρει νυν ἐγὼ 'μαντῶ προσαγάγω τὸν χόα.
[τὸν νοῦν ἵν' ἄρδω καὶ λέγω τι δεξιόν.]

ΝΙΚΙΑΣ

ὥς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ῥέγκεται,
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν,
ὅνπερ μάλιστ' ἐφύλαττεν.

115

ΔΗΜΟΣΘΕΝΗΣ

ὦ σοφώτατε,
φέρ' αὐτὸν, ἵν' ἀναγνώ· σὺ δ' ἔγχεον πιεῖν
ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.
ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχὺ.

120

ΝΙΚΙΑΣ

ἰδοῦ· τί φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

ἐτέραν ἔγχεον.

ΝΙΚΙΑΣ

ἐν τοῖς λογίοις ἔνεστιν ἐτέραν ἔγχεον;

ΔΗΜΟΣΘΕΝΗΣ

ὦ Βάκι,

111 ταῦτ'.] Cf. *Ach.* 815, *Pac.* 275.

114 τὸν νοῦν κ.τ.λ.] Meineke rejects this line here.

119 φέρ' ἴδω...αὐτόθι.] Between this and ὦ λόγια he gives a glance

at the oracles.

121 ἰδοῦ.] Cf. v. 157. *Acharn.* 364. ἰδοῦ, 'Well, there you are,' or 'tis done.'

123 ὦ Βάκι.] The Scholiast says there were three of the name: an

ΝΙΚΙΑΣ

τί ἔστι;

ΔΗΜΟΣΘΕΝΗΣ

δὸς τὸ ποτήριον ταχύ.

ΝΙΚΙΑΣ

πολλῷ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μιὰρὲ Παφλαγὼν, ταῦτ' ἄρ' ἐφυλάττου πάλαι, 125
τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν;

ΝΙΚΙΑΣ

τιή;

ΔΗΜΟΣΘΕΝΗΣ

ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

ΝΙΚΙΑΣ

καὶ πῶς;

ΔΗΜΟΣΘΕΝΗΣ

ὅπως; ὁ χρησμὸς ἄντικρυς λέγει
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
ὁς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚΙΑΣ

εἰς οὐτοσὶ πώλης. τί τὸν τεύθεν; λέγε.

ΔΗΜΟΣΘΕΝΗΣ

μετὰ τοῦτον αὐθις προβατοπώλης δεύτερος.

ΝΙΚΙΑΣ

δύο τῷδε πῶλα. καὶ τί τὸνδε χρὴ παθεῖν;

Athenian, a Locrian, a Boeotian. Herodotus (VIII. 20, 77) gives oracles of a Bacis. In v. 1003 of this play Cleon's oracles by Bacis are topped by those of Glanis, Bacis' elder brother.

124 πολλῷ γ'...τῷ ποτηρίῳ.] 'Bacis used the cup right freely.'

125 ταῦτ' ἄρ'.] ταῦτα=διὰ ταῦτα here, as in *Acharn.* 90. 'This then after all was why you were so careful (of the oracles).' cf. note on v. 1039 for ἐφυλάττου.

129 στυππειοπώλης.] Eucrates. Cf. v. 254.

132 προβατοπ.] Lysicles.

ΔΗΜΟΣΘΕΝΗΣ

κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρότερος
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται.
ἐπιγιγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,
ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

135

ΝΙΚΙΑΣ

τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεων
ὑπὸ βυρσοπώλου;

ΔΗΜΟΣΘΕΝΗΣ

νὴ Δί'.

ΝΙΚΙΑΣ

οἴμοι δειλαιοι.

πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μένος;

140

ΔΗΜΟΣΘΕΝΗΣ

ἔτ' ἐστὶν εἰς, ὑπερφυᾷ τέχνην ἔχων.

ΝΙΚΙΑΣ

εἴπ', ἀντιβολῶ, τίς ἐστιν;

ΔΗΜΟΣΘΕΝΗΣ

εἴπω;

ΝΙΚΙΑΣ

νὴ Δία.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.

ΝΙΚΙΑΣ

ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.
φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

145

ΔΗΜΟΣΘΕΝΗΣ

ζητῶμεν αὐτόν.

137 Κυκλοβόρου.] A torrent in Attica; whence the verb *κυκλοβορεῖν*, for which see *Acharn.* 381.

143 ἐξελῶν.] The Attic fut. of *ἐξελαύνω*, a form common in Aristophanes: cf. below v. 290.

ΝΙΚΙΑΣ

ἀλλ' ὁδὶ προσέρχεται
ὥσπερ κατὰ θεῖον εἰς ἀγοράν.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε
ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,
ἀνάβαινε σωτήρ τῇ πόλει καὶ νῶν φανείς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστι; τί με καλεῖτε;

ΔΗΜΟΣΘΕΝΗΣ

δεῦρ' ἔλθ', ἵνα πύθῃ
ὥς εὐτυχὴς εἶ καὶ μεγάλως εὐδαιμονεῖς.

150

ΝΙΚΙΑΣ

ἴθι δὴ, κάθελ' αὐτοῦ τούλεόν, καὶ τοῦ θεοῦ
τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὥς ἔχει
ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα.

ΔΗΜΟΣΘΕΝΗΣ

ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκευὴ χαμαί·
ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.

155

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ τί ἔστιν;

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάρι', ὦ πλούσιε,
ὦ νῦν μὲν οὐδεὶς, αὔριον δ' ὑπέρμεγας·
ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.

147 κατὰ θεῖον.] Meineke reads θεὸν with Cobet.

149 ἀνάβαινε.] 'Come up.' He might be called on to mount up, as the stage was raised. Cf. *Ach.* 732. Perhaps too Cleon's house was represented as higher than the market which the sausage-seller was crossing.

153 ἀναδίδαξον.] The preposition

has a certain corrective force (as indeed all teaching implies some correction and change), but not so much as when ἀναδιδάσκειν = *de-docere*, 'to teach otherwise or better,' with an idea of former lessons being unlearned. A similar use of ἀναδ. hardly differing from διδάσκειν is in *Thuc.* I. 32.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί μ', ὠγάθ', οὐ πλυνειν ἔās τας κοιλίας
πωλεῖν τε τοὺς ἀλλάντας, ἀλλὰ καταγελάς;

160

ΔΗΜΟΣΘΕΝΗΣ

ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.
τὰς στίχας ὀράς τὰς τῶνδε τῶν λαῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὀρῶ.

ΔΗΜΟΣΘΕΝΗΣ

τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός·
βουλὴν πατήσεις καὶ στρατηγοὺς κλαστάσεις,
δήσεις, φυλάξεις, ἐν πρυτανείῳ λαικάσεις.

165

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγώ;

ΔΗΜΟΣΘΕΝΗΣ

σὺ μέντοι· κοῦδέπω γε πάνθ' ὀράς.
ἀλλ' ἐπανάβηθι καπὶ τοῦλεδὸν τοδὶ
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ.

170

ΑΛΛΑΝΤΟΠΩΛΗΣ

καθορῶ.

ΔΗΜΟΣΘΕΝΗΣ

τί δαί; τὰμπόρια καὶ τὰς ὀλκάδας;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς;
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν
τὸν δεξιὸν, τὸν δ' ἕτερον ἐς Καρχηδόνα.

155 τὰ σκεύη.] Knives (489) and a ladle (921) were among them.

162 ποίας.] 'Tripe indeed!' Cf. note on *Acharn.* 109, ποίας ἀχνας;

163 στίχας...λαῶν.] Homeric: cf. *Il.* δ. 90, λαῶν στίχες ἀσπιστῶν.

Hence the non-Attic λαῶν.

164 ἀρχέλας.] The short form of ἀρχέλαος, ἀρχέλεως. Cf. Eur. *Troad.* 212 for Μενέλας. Nicolas is an instance of that form having prevailed.

173 ἐς Καρίαν...ἐς Καρχηδόνα.]

ΑΛΛΑΝΤΟΠΩΛΗΣ

εὐδαιμονήσω δ', εἰ διαστραφήσομαι;

175

ΔΗΜΟΣΘΕΝΗΣ

οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
γίγνεται γὰρ, ὥς ὁ χρησμὸς οὕτως λέγει,
ἀνὴρ μέγιστος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ μοι, καὶ πῶς ἐγὼ
ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι;

ΔΗΜΟΣΘΕΝΗΣ

δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγνεται μέγας,
ὅτι πονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς.

180

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ ἀξιῶ ἔγωγε μαντὸν ἰσχύειν μέγα.

ΔΗΜΟΣΘΕΝΗΣ

οἴμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἀξιον;
ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλόν.
μῶν ἐκ καλῶν εἰ κἀγαθῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τοὺς θεοὺς,

185

Many editors adopt the conjecture Καληδόνα, which is indeed almost necessary, if διαστραφήσομαι be taken of 'squinting,' for Caria and Carthage are incompatible as points for the two eyes to aim at. But if we look to a passage in the *Birds* (v. 177): Π. *περίλαγε τὸν τράχηλον*. Ε. *νῆ Δία, ἀπολαύσομαι τι δ' εἰ διαστραφήσομαι*; it is plain that διαστρ. means there 'I shall get a twist in my neck;' and so it probably should be rendered here. The two directions, *ἄνω* and *κάτω*, are just as opposite there as are Caria and Carthage here. The sausage-seller is to look to Caria, and then, with a sudden twist round, to Carthage. The Scholiast

also talks of the word διαστρέφεισθαι, as applied to twisted limbs.

176 *πέρναται*.] Present tense used in prophecy, as in vv. 199, 200, to express the certainty of the event foretold.

179 *ἀνὴρ γ.*] A sausage-seller then was not a whole man; what fraction of one he was we have no table to show, as we have in the case of tailors.

181 *καὶ ἀγορᾶς*.] The market was the natural resort of rogues. Cf. the *ἀγοραῖα* of Thessalonica, Aet. Apost. xvii. 5. And Demosthenes (*De Coron.* 269) speaks of *περίτριμμα ἀγορᾶς*.

εἰ μὴ 'κ πονηρῶν γ'.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗΜΟΣΘΕΝΗΣ

τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίῃ καὶ βδελυρόν. ἀλλὰ μὴ παρής
ἅ σοι διδόασ' ἐν τοῖς λογίοισιν οἱ θεοί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς δητὰ φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

εὖ νῆ τοὺς θεοὺς 195
καὶ ποικίλως πῶς καὶ σοφῶς ἡνιγμένους.
'Αλλ' ὁπότεν μάρψῃ βурсαίετος ἀγκυλοχεῖλης

186 εἰ μὴ 'κ πονηρῶν γ'.] 'No, by the gods (from no gentlemen am I), unless to be from blackguards be so.' Cf. *Thesm.* 898: Εἴτ. τίς ἡ γραῦς; ΜΝ. αὕτη Θεονόη Πρωτεύς. ΓΓ. Η. μὰ τῷ θεῷ, εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν. Also *Lysistr.* 943.

187 ὅσον π. ἀγ. ἐς τὰ πράγματα.] 'What an advantage you have, with what odds on your side you start for a statesman.'

188 ἀλλ', ὦγάθ', οὐδέ μ.] 'But I'm no scholar, save just my letters.' The wide sense of μουσική hardly finds a good English equivalent; but 'scholar' ('scollard' in pronunciation generally) in the mouth of country people about gives the idea of the μουσικός, as the sausage-seller understood it.

189 κακὰ κακῶς.] Cf. *Acharn.* 253.

193 ἀλλ' εἰς ἀμαθίῃ.] 'But looks to an ignoramus (to take it in hand).' But Meineke suspects corruption, as the ellipse is harsh.

196 ἡνιγμένους.] ἡνιγμένα Mein., 'ad emendati et attici sermonis legem.' But will not the adverbs εὖ, ποικίλως, σοφῶς answer πῶς, ἡνιγμένους being added as an after-thought?

197 ἀγκυλοχεῖλης.] ἀγκυλοχέλης Mein. The former seems a better specific epithet for an eagle, since crooked claws are more common to other birds. And it is ἀγκυλοχεῖλης thrice in Homer. *Od.* XIX. 538, and *Il.* XVI. 428, *Od.* XXII. 302, γαμψώνυχες ἀγκυλοχέλαι; which last passages preclude any possibility of a variant ἀγκυλοχέλης in Homer. On

γαμφηλῇσι δράκοντα κοάλεμον αἵματοπώτην,
 δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη,
 κοιλισπώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει, 200
 αἶ κα μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἔλονται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν πρὸς ἐμὲ ταῦτ' ἐστίν; ἀναδιδασκέ με.

ΔΗΜΟΣΘΕΝΗΣ

βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' οὔτοσι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἀγκυλοχείλης ἐστίν;

ΔΗΜΟΣΘΕΝΗΣ

αὐτό που λέγει,
 ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει. 205

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὁ δράκων δὲ πρὸς τί;

ΔΗΜΟΣΘΕΝΗΣ

τοῦτο περιφανέστατον.

ὁ δράκων γάρ ἐστι μακρὸν ὅ τ' ἀλλᾶς αὐ μακρόν·
 εἶθ' αἵματοπώτης ἔσθ' ὅ τ' ἀλλᾶς χῶ δράκων.
 τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
 ἤδη κρατήσιν, αἶ κα μὴ θαλφθῇ λόγοις. 210

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ' ὅπως
 τὸν δῆμον οἷός τ' ἐπιτροπεύειν εἰμ' ἐγώ.

the other hand, the Scholiast takes ἀγκυλοχήλης, and explains it; and v. 205 may rather make for this reading; though not very strongly so, for perhaps it was rather the accidental similarity in sound between χερσὶν and χεῖλος that suggested the explanation, than any designed comparison between hands and claws.

198 κοάλεμον.] ματαιόφρων, κοεῖν γὰρ τὸ αἰσθάνεσθαι, καὶ ὁ ἡλίθιος καὶ

ὁ ἀνόητος κοάλεμος, Suid. Cf. v. 221. 208 αἵματοπώτης.] Walsh argues, with some force, that this epithet suggests 'black puddings' rather than 'sausages' as the equivalent for ἀλλάντες.

211 τὰ μὲν λόγι' αἰκάλλει με.] 'Your oracles I like well, but &c.' Cf. *Thesm.* 869, ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμήν.

ΔΗΜΟΣΘΕΝΗΣ

φαυλότατον ἔργον ταῖθ' ἅπερ ποιεῖς ποιεῖ
 τάραττε καὶ χόρδεν' ὁμοῦ τὰ πράγματα
 ἅπαντα, καὶ τὸν δῆμον ὑεὶ προσποιοῦ 215
 ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.
 τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
 φωνὴ μιὰρὰ, γέγονας κακῶς, ἀγόραιοις εἰ
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ
 χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικόν. 220
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμῳ
 χῶπως ἀμυνεῖ τὸν ἄνδρα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τίς ξύμμαχος

γενήσεται μοι; καὶ γὰρ οἳ τε πλούσιοι
 δεδίασιν αὐτὸν ὃ τε πένης βδύλλει λεῶς.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι 225
 μισοῦντες αὐτὸν, οἳ βοηθήσουσί σοι,
 καὶ τῶν πολιτῶν οἱ καλοὶ τε καὶ ἀγαθοὶ,
 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιὸς,
 καὶ γὰρ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται.
 καὶ μὴ δέδιδθ'· οὐ γάρ ἐστιν ἐξηκασμένος. 230
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε
 τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

218 φωνὴ μιὰρὰ.] Cf. Soph. *Tr.* 987, ἡ δ' αὖ μιὰρὰ βρύκει. It is here meant of the coarse loud tone of the actual voice, not of abusiveness in words.

221 Κοαλέμῳ.] See above on v. 198. 'Great Nincompoop himself.'

224 βδύλλει.] 'Quakes at,' as in *Thest.* 354, τί βδύλλει' ἡμᾶς; οὐ τι πον πολλὰ δοκοῦμεν εἶναι.

228 δεξιός.] Rather a favourite word of compliment with Aristophanes: cf. *Nub.* 521, *Vesp.* 65.

230 καὶ μὴ δέδιδθ'· οὐ γάρ κ.τ.λ.] On this passage the Scholiast says that Aristophanes acted the part of Cleon, smearing his face with paint

or lees of wine: and in the anonymous Greek life of Aristophanes we find the same account. Bergk, and after him Ranke, think that Aristophanes never acted in plays. And this passage does not give much warrant that he did so: but if the reference in v. 378 of the *Acharnians* to a prosecution be thought to be meant of Aristophanes, then either Aristophanes must have acted the part of Dicæopolis, or else Callistratus, as the representative of Aristophanes, and well known to be so. On this latter supposition it is not unlikely that Callistratus took Cleon's part in this play.

ΝΙΚΙΑΣ

οἷμοι κακοδαίμων, ὁ Παφλαγῶν ἐξέρχεται.

ΚΛΕΩΝ

οὐ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται, 235
 ὅτι' ἔτι τῷ δήμῳ ξυνόμνυτον πάλοι.
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
 ἀπολείσθον, ἀποθανείσθον, ὦ μιαιωντάτῳ.

ΔΗΜΟΣΘΕΝΗΣ

οὗτος, τί φεύγεις, οὐ μενεῖς; ὦ γεννάδῃ 240
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.
 ἄνδρες ἰππῆς, παραγένεσθε· νῦν ὁ καιρὸς. ὦ Σίμων,
 ὦ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κάπαναστρέφου πάλιν.
 ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων. 245
 ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπὴν αὐτοῦ· ποιοῦ.

ΧΟΡΟΣ

παῖε παῖε τὸν πανοῦργον καὶ ταραξιπρόστρατον
 καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,

234. Nicias had been set to watch : cf. v. 154. But Meineke gives this line to the sausage-seller, as an exclamation of fright preparatory to his running away.

237 τὸ Χαλκιδικὸν ποτήριον.] There can be no doubt that the Chalcidians in Thrace are here meant. The Athenians had important transactions with them : the τὰ ἐπὶ Θράκης are constantly meeting us in Thucydides. See Thuc. II. 58, 70, 79, 101; IV. 81, 84, 110, 121, 135. The dependencies of Athens there actually did revolt shortly after the date of this play, so the fear of it would be a likely thing for Cleon to catch at.

238 ἀφίστατον.] A word often used by Thucydides thus of detaching or persuading to revolt dependent states.

239 ἀποθανείσθον.] As the Rav. MS. has ἀπολείσθον, Meineke proposes that the line should run ἀπολείσθον ἐξαπολείσθον ὦ μ., comparing *Nub.* 1136, θείς μοι πρυνταεῖ' ἀπολεῖν μέ φησι κάζολεῖν.

244 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κ.τ.λ.] This is said to the sausage-seller, who has taken to his heels.

245 ὁμοῦ.] 'Near,' τὸ ὁμοῦ λέγουσιν Ἀττικοὶ ἀντὶ τοῦ ἐγγύς. Schol. Cf. *Pac.* 513, καὶ μὴν ὁμοῦ 'στιν ἦδη, and *Soph. Ant.* 1180, καὶ μὴν ὁρῶ τάλαυαν Εὐριδικὴν ὁμοῦ. Compare also the phrase ὁμόσε χωρεῖν of two armies drawing near to do battle.

248 τελώνην.] Cleon's exaction of customs and tributes (τέλη) was excessive, and a lion's share was kept for himself.

Χάρυβδιν.] 'Quæ Charybdis tam

καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ αὐτ' ἐρῶ.
καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. 250
ἀλλὰ παῖε καὶ διώκε καὶ τάραττε καὶ κύκα
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικείμενος βόα·
εὐλαβοῦ δὲ μὴ· κφύγη σε· καὶ γὰρ οἶδε τὰς ὁδοὺς,
ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

ΚΛΕΩΝ

ὦ γέροντες ἡλιασταί, φράτορες τριωβόλου, 255
οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,
παραβοηθεῖθ', ὥς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟΡΟΣ

ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,
κᾶποσुकάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν
ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων, 260
κᾶν τιν' αὐτῶν γυνῶς ἀπράγμον' ὄντα καὶ κεχηνότα,
καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,
εἰτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκολήβασας·

vorax? says Cicero of Antony, *Phil.*
II. 27.

254 ἄσπερ Εὐκράτης κυρη-
βίων.] What the allusion here is
cannot exactly be determined. εὐθὺ
τῶν κυρηβίων must mean 'straight
for the bran,' and many suppose that
Eucrates on some occasion had to
run for it and hide himself under his
own bran-heap. The Scholiast gives
a fragment καὶ σὺ κυρηβιοπῶλα Εὐ-
κράτης στυπαξ. We have had Eucra-
tes above (v. 129) as a hemp-seller.

255 φράτορες τρ.] 'Clansmen of
the three-obel-piece, a brotherhood
whose tie is that you all receive this
same coin: or it might also mean,
'who love your sixpence above kith
and kin,' and thus are 'kinsmen of
it.' προσφικειωμένοι καὶ προσπεφυ-
κότες τῷ τριωβόλῳ. Schol.

259 ἀποσुकάζεις π.] 'You try
like figs by squeezing them.' Figs
supply other metaphors. Cf. v. 755.

260 ὠμός — πέπων — μὴ πέπων.]
'Raw—ripe—not (quite) ripe.'

261 ἀπράγμον' ὄντα.] A rare
bird at Athens. Cf. Thuc. I. 70:
(ἡγούνται) ξυμπορὰν οὐχ ἦσσαν ἡσυ-
χίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον,
and Thuc. II. 40, τὸν μὲν τῶνδε
(πολιτικῶν) μετέχοντα οὐκ ἀπράγμονα
ἀλλὰ ἀχρεῖον νομίζομεν.

262—3. καταγαγὼν...ἐνεκολήβα-
σας.] This passage has many diffi-
culties. Most editors adopt Casau-
bon's conjecture, διαλαβῶν, and
some Brunck's, ἡγκύρισας. Neither
change is absolutely needed. δια-
βαλὼν may stand and be interpreted
two ways, according to the sense
given to ἀγκυρίσας, nor need the
string of participles cause any diffi-
culty. Taking first the explanation
of the Scholiast, that ἀγκύρισμα is
'a hook to pull down figs,' we have
this rendering, 'Having brought him
down from the Chersonese by a ca-
lumny, having hooked him down fig-
fashion, you then &c.' The fig
metaphor would thus be continued
from v. 259, and the wrestling me-

καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,
πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα. 265

ΚΛΕΩΝ

ξυνεπείκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς τύπτομαι,
ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει
ἐστάναι μνημεῖον ἱμῶν ἐστὶν ἀνδρείας χάριν.

ΧΟΡΟΣ

ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης· εἶδες οἱ ὑπέρχεται;
ὥσπερ εἰ γέροντας ἡμᾶς ἐκκοβαλικεύεται. 270
ἀλλ' ἐὰν ταύτῃ γε νικᾷ, ταυτὴν πεπλήξεται
ἣν δ' ὑπεκκλίνῃ γε δευρὶ, τὸ σκέλος κυρηβάσει.

ΚΛΕΩΝ

ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστριζομαι.

ΧΟΡΟΣ

καὶ κέκραγας, ὥσπερ αἰετὴν τὴν πόλιν καταστρέφει;

taphors would come in v. 263. Next, taking the Scholiast's other explanation of ἀγκυρίσας by ὑποσκελίσας, we must then interpret (also with the Scholiast) διαβαλὼν of a wrestling trick, which sense seems quite necessary for it in v. 496 (compare also διαβολὰς in v. 491). What this sense is, is not quite certain: 'to throw your leg across your opponent's leg' probably; or 'to throw your arm across him' (across his neck it would be in v. 491 of this play, see note there); we should then render the passage, 'After bringing him down, having crossed legs with him, and hooked your leg round his, you then wrench back his shoulder and fall heavily on him.' The sense thus given to ἐνεκολήθασας is a probable one: cf. Pind. *Pyth.* viii. 81 for a description of such a fall. ἐπὶ κόλῳ βαίνειν, Suid. Casaubon however takes it to mean 'to gulp down': and the Scholiast gives καταπέπκας. But the phrase ἀποστρ. τ. ὦ. is diffi-

cult and hardly explicable in connection with this.

264 σκοπεῖς.] The repetition of σκοπεῖς after σκοπῶν in v. 259 seems hardly to call for such curious conjectures as Kock's and Meineke's πέκεις and σποδεῖς.

ἀμνοκῶν.] 'Sheep-witted,' and therefore to be *fleeced*. Cf. note above on κολέμος.

266 ὑμεῖς...ὑμᾶς.] Emphatic.

268 ἐστάναι.] Elmsley's ἱστάναι 'to set up' finds abundant illustration. But cf. Herod. ii. 141, λίθινος ἐστη, 'he was set up (had a statue erected) in stone.'

270 ἐκκοβαλικεύεται.] καὶ κ. Mein. For κόβαλα, cf. vv. 417, 635.

272 ἣν δ'—κυρηβάσει.] 'If he try to slip under and away hitherwards, my toe shall butt at him.' κυρηβάσις. ἣ διὰ τῶν κεράτων μάχη Schol.

274 καὶ κέκραγας, ὥσπερ, κ. τ. λ.] 'Do you even (dare to) cry out, seeing how you are ever oppressing the

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι. 275

ΧΟΡΟΣ

ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ·
ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς.

ΚΛΕΩΝ

τουτονὶ τὸν ἄνδρ' ἐγὼ ἔνδείκνυμι, καὶ φήμ' ἐξάγειν
ταῖσι Πελοποννησιῶν τριήρεσι ζωμεύματα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ μὰ Δία κᾶγωγε τοῦτον, ὅτι κενῇ τῇ κοιλίᾳ 280
ἐσδραμὼν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

city? you, who so afflict others, have no right to complain yourself. Meineke adopts a conjecture of Kock, *ὤπερ*, with what meaning is not plain; perhaps *ὤπερ* is to agree with *κράγῃ*, understood from *κέκραγας*. He suggests however that something may be lost before this line. *ὅσπερ* for *ὤσπερ* would be rather plainer, but no change is necessary.

276 *τήνελλος εἶ.*] *νικήφορος*, Schol. Cf. *Acharn.* 1228, *An.* 1764. The readings proposed here vary; *ἐὰν μὲν τόνδε νικᾷς τῇ βοῇ, τήνελλ' ἔσει*, Porson. And Meineke reads it thus, except that he has *τηνελλάσει*, 'you will sing *τήνελλα*.' For he gives the preceding line to the Paphlagonian, and reads *παρέλθης*. for *παρέλθης* in the next. So that the general sense would be: 'Cleon. I will rout you by my shouting. Ch. If so, then you'll be victor, but if he beat you in impudence, ours is the prize.' But the pronoun is much wanted with *παρέλθης* in this case; and the Scholiast's explanation rather makes for Dindorf's reading. The sense would be about this: 'S. O I'll put you to flight in shouting.

Ch. If you do, then you get the hurrah! and, if you beat him all round in impudence, the cake is ours.' The *πυραμοῦς* meaning perhaps a more unmistakeable victory than *τήνελλος* implies. The cake was given as a prize to the most wakeful toper. Meineke in *Vind.* rejects *τήνελλος* as plainly a wrong word, and explains his *τηνελλάσει* = *τηνελλάσθησθαι*, '*τήνελλα* tibi acclamabitur.' From *τήνελλα* is formed *τηνελλάξω* as *εὐάξω* from *εὐα*. Paley (preface to Pindar) considers *τήνελλα* to have been meant 'to imitate the sound of a harp-string (like our words *ting* or *twang*, compare the Latin *tinnylus*).'

279 *ζωμεύματα.*] The *ζῶμος* of the Spartans we hear of as black and not over palatable. But here there is said to be a substitution of *ζωμεύματα* for *ὑποζώματα*, 'the strengthening timbers for the ships' sides.' Cf. L. and S. on *ὑποζώμα* and *ὑποζώννυμι*. 281 *πρυτανεῖον.*] Where the public meals were. The *τάπὸρρητα* which he exported, comically expressed by bread, meat, and fish, of course imply his plunder of loaves and fishes from the state generally.

ΔΗΜΟΣΘΕΝΗΣ

νὴ Δί', ἐξάγων γε τὰ πόρρηθ', ἄμ' ἄρτον καὶ κρέας
καὶ τέμαχος, οὐ Περικλῆς οὐκ ἤξιώθη πώποτε.

ΚΛΕΩΝ

ἀποθανεῖσθον αὐτίκα μάλα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τριπλάσιον κεκράξομαί σου.

285

ΚΛΕΩΝ

καταβοήσομαι βοῶν σε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατακεκράξομαί σε κράζων.

ΚΛΕΩΝ

διαβαλῶ σ', ἐὰν στρατηγῆς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κυνοκοπήσω σου τὸ νῶτον.

ΚΛΕΩΝ

περιελῶ σ' ἀλαζονείας.

290

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποτεμοῦμαι τὰς ὁδοὺς σου.

285 κεκράξομαι.] Cf. below, v. 487.

288 διαβαλῶ σ', ἐὰν στρατηγῆς.] Cf. Thuc. IV. 27 for a well-known case where Cleon used διαβολή against generals to gain his own ends. Nicias also in his arguments for not leaving Sicily (Thuc. VII. 48), says of the Athenians, ἐξ ὧν ἂν τις εὖ λέγων διαβάλλαι, ἐκ τούτων αὐτοὺς πείσεσθαι.

289 κυνοκοπήσω.] Two explanations are given by the Scholiast τυπτήσω καθάπερ κύνα and κυνέω δέρματι παίσω. The former seems preferable: but perhaps κυνοκοπεῖν is a comic variation on κρεοκοπεῖν (for which cf. Æsch. Pers. 463, Eur.

Cycl. 359), Cleon's body being that of a dog in his character of a Cerberus, which frequently comes out in this play. It will then mean 'I'll cut you to pieces, you hound!' This is more in character with the sausage-seller's trade: cf. below, v. 1399.

290 περιελῶ σ' ἀλαζονείας.] There can be no doubt that περιελῶ is fut. from περιελαύνω. Cf. v. 887, οἷσις πιθηκισμοῖς με περιελαύνεις. One Scholiast gives περιελάσω, νικήσω, 'I will harass you, drive you about': the metaphor may be from a wild animal, a deer for instance, driven about and surrounded by the beaters.

291 ὑποτεμοῦμαι.] 'I will clip short your ways and means:' the

ΚΛΕΩΝ

βλέψον ἔς μ' ἀσκαρδάμυκτος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ἀγορᾷ καὶ γὰρ τέθραμμαι.

ΚΛΕΩΝ

διαφορήσω σ', εἴ τι γρύξεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κοπροφορήσω σ', εἰ λαλήσεις.

295

ΚΛΕΩΝ

ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,
καπτιορκῶ γε βλεπόντων.

ΚΛΕΩΝ

ἀλλότρια τοῖνυν σοφίζει,
καί σε φανῶ τοῖς πρυτάνεσιν,
ἀδεκατεύτους τῶν θεῶν ἰ-
ρὰς ἔχοντα κοιλίας.

300

ΧΟΡΟΣ

ὦ μαρὲ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σοῦ θράσους

word may have reference to Cleon's trade, but it has not quite the same force as below in v. 316.

294 γρύξεις.] Elmsley would read γρύξει, and Meineke has adopted this into his text. The MSS. appear to consent in the termination -εις, some having γρύξεις, some γρύξεις. From φεύζω comes φεύξω, ἔφευξα. Cf. Aesch. Ag. 1308, τί ταῦτ' ἔφευξας. It seems therefore needless to alter the text. And the active form rhymes better with λαλήσεις.

295 κοπροφορήσω.] Can this verb mean, as L. and S. say, 'to cover with κόπρος'? It is put here to out-do διαφορήσω, and to mock its sound. διαφορεῖν is to tear asunder (to bear different ways); might not κοπροφο-

ρεῖν be 'to scatter as dung'? Perhaps such words coined for the moment in a language of ready mintage like the Greek cannot be over-strictly defined. See note on ἀπονυχῶ, v. 700.

298 καπτιορκῶ γε βλεπόντων.] 'Ay, and I swear I don't (steal) while they see me:' which is a cut above owning a theft.

299. Then (says Cleon) you're poaching on my manor of roguery.

300 φανῶ.] The α is long: cf. Eur. Bacch. 528, ἀναφανῶ σε τόδ', ὦ Βάκχιε, Θήβαις ὀνομάζειν, the metre being 'Ionicum a minore.'

302 κοιλίας.] By surprise for οὐσίας, Schol.

303—312. These lines are an-

πᾶσα μὲν γῇ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη 305
καὶ γραφαὶ καὶ δικαστήρι', ὧ βορβοροτάραξι καὶ
τὴν πόλιν ἅπασαν ἡμῶν ἀνατετυρβακῶς, 310
ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφηκας βοῶν,
κάπο τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. 313

ΚΛΕΩΝ

οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι καττύνεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα, 315
ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς
τοῖς ἀγροίοιςιν πανούργως, ὥστε φαίνεσθαι παχὺ,
καὶ πρὶν ἡμέραν φορῆσαι, μεῖζον ἢν δυοῖν δοχμαῖν.

ΝΙΚΙΑΣ

νῇ Δία καμὲ τοῦτ' ἔδρασε ταυτὸν, ὥστε κατὰγελων 320
πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν.
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

swered metrically by vv. 382—390. ἦν ἀρα—ἐπίσταμαι. They are variously divided by various editors. Meineke reads κῤῥακτα for Dindorf's καὶ κατακεκῤῥακτα. The MSS. give καὶ κεκῤῥακτα.

305 τέλη καὶ γραφαί.] 'Tolls and public suits,' put for the places where such things were.

306 βορβοροτάραξι.] Cf. v. 864 for Cleon's 'mud-stirring,' and his object in it.

313 θυννοσκοπῶν.] Yarrell (in his *British Fishes*) describes the tunny fishery on the coasts of Languedoc, mentioning the look-out sentinels (θυννοσκόποι): and for the mackarel and pilchards on the south of Devon coast similar watchers are posted on the heights. Cleon kept as sharp a look-out for the φόροι from the Athenian dependencies.

316 ὑποτέμνων.] 'Cutting obliquely,' to give it a deceitful look of

thickness. μοχθηροῦ, 'sorry, bad,' without any sense of moral fault. Cf. Dem. 909, where the word is used of trade in a bad state.

319—321. Some give these lines to Demosthenes, Meineke to the Chorus. Schutz assigns Pergasæ to Demosthenes as a deme, Elmsley to Nicias, and therefore decides for him.

319 νῇ Δία καμὲ.] Mein. καμὲ τοῦτ' ἔδρασε ταῦτ' νῇ Δι' ὦ. But the passage of Hermippus quoted in Meineke's *Vindicia* τῷ Διονύσῳ, πάντα τὰμμαντοῦ δίδωμι χρήματα, seems to support the dactyl. Meineke says 'sed hoc metri necessitate coactus poeta dixit.' And why not so here? Cf. also *Ach.* 318, where the dactyl has not been satisfactorily disposed of.

321 ἔνεον ἔ. τ. ἔ.] Ov. *Art. Am.* l. 5, 6: Nec vagus in laxa pes tibi pelle natet.

ΧΟΡΟΣ

ἴρα διῆτ' οὐκ ἀπ' ἱρχῆς ἐδήλους ἀναί- 322
 δειαν, ἥπερ μόνῃ προστατεῖ ρητόρων;
 ἥ σὺ πιστεῦων ἀμέλγει τῶν ξένων τοὺς καρπίμους, 326
 πρῶτος ὢν· ὁ δ' Ἴπποδάμου λείβεται θεώμενος.
 ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ
 σοῦ μιαιώτερος, ὥστε με χαίρειν,
 ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν αὐτόθεν, 330
 πανουργία τε καὶ θράσει
 καὶ κοβαλικεύμασιν.
 ἀλλ' ὦ τραφεῖς ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ,
 νῦν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὗτοσὶ πολίτης. 335

ΚΛΕΩΝ

οὐκ αὖ μ' εἰσέσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δῖ, ἐπεὶ καὶ γὰρ πονηρός εἰμι.

323 προστατεῖ.] 'Is patron' as to a μέτοκος: cf. *Pac.* 684, *πονηρὸν προστάτην ἐπεγράψατο*. Also *Soph. Œd. Tyr.* 411.

326 ἀμέλγει.] One Scholiast says, ἀμέλγειν λέγεται τὸ παρὰ τὸν προσήκοντα καιρὸν τοῖς κάρποις ἀποσπᾶν. There is however no great objection to taking the word in its usual sense, such confusion of metaphor being not uncommon.

327 πρῶτος ὢν.] Either 'taking the lead in the state,' or 'being first and foremost (at your trade),' which is perhaps preferable. Cf. v. 6, πρῶτος Παφλαγόνων.

ὁ δ' Ἴπποδάμου λ. θ.] These two lines are trochaic, answering to vv. 400, 401. There is then a metrical difficulty if it be Ἴπποδάμου; and yet if -δάμου for -δήμου, why the Doric form? Meineke says 'Doricarum nominum formarum non rara sunt apud Athenienses exempla.' And it is best to take Ἴπποδάμου =

Ἴπποδήμου here, though the exact reason for the form be unknown. One Scholiast tells us that Archeptolemus was the name of this son, and that Hippodamus had helped in the building of the Piræus, giving up his house there to the state. Another Scholiast makes Hippodamus himself to be in tears, reading Ἴπποδάμος, and makes him out a glutton. Some think the father was one of the fat well-to-do fellows milked by Cleon, and that therefore the son weeps. An Archeptolemus is mentioned below, v. 794, but apparently a Lacedæmonian. See the note there.

333 ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ.] 'Whence are the men that really are men,' i. e. in the market. Cf. vv. 181, 218.

334 οὐδὲν λέγει.] 'Means nothing,' is no use, goes for nothing. Cf. 190—193.

ΧΟΡΟΣ

ἐὰν δὲ μὴ ταίτη γ' ὑπείκη, λέγ' ὅτι κακὸν πονηρῶν.

ΚΛΕΩΝ

οὐκ αὖ μ' ἐάσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δία.

ΚΛΕΩΝ

ναὶ μὰ Δία.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τὸν Ποσειδῶ,
ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι

ΚΛΕΩΝ

οἴμοι, διαρραγήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν σ' ἐγὼ οὐ παρήσω. 340

ΧΟΡΟΣ

πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΚΛΕΩΝ

τῷ καὶ πεποιθὼς ἀξιῶς ἐμοῦ λέγειν ἔναντα;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅτιν' λέγειν οἷός τε καὶ γὰρ καὶ καρυκοποιεῖν.

ΚΛΕΩΝ

ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι

339. Meineke throws out this line because some MSS. put it after 336: the Ravenna MS. puts it in this place.

342 τῷ καὶ πεποιθὼς.] 'On what—to proceed further—do you rely that &c.?' Such is the exact force of καὶ *after* the interrogative. Cf. *Æsch. Ag.* 278, πόλον χρόνον δὲ καὶ πεπρόθηται πόλις; and *Soph. Œd.*

Tyr. 989. These questions should be carefully distinguished from those where καὶ precedes πῶς, τίς, or the like: these last are questions of wonder or to raise objection.

344 ἰδοὺ λέγειν.] See above on v. 87.

καλῶς γ' ἂν κ.τ.λ.] 'Finely indeed would you take any matter that fell to you, as a piece of torn

ὠμοσπάρακτον παραλαβὼν μεταχειρισαιο χρηστῶς. 345
 ἀλλ' οἷσθ' ὃ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλήθος.
 εἰ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,
 τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
 ὕδωρ τε πίνων κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,
 ὧν δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαὶ σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ
 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΚΛΕΩΝ

ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίν'; ὅστις εὐθὺς
 θύννεια θερμὰ καταφαγὼν, κᾶτ' ἐπιπιὼν ἀκράτου
 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δέ γ' ἥνυστρον βοδὸς καὶ κοιλίαν ὑείαν
 καταβροχθίσας, κᾶτ' ἐπιπιὼν τὸν ζωμὸν ἀναπόνυπτος
 λαρυγγίῳ τοὺς ῥήτορας καὶ Νικίαν τaráξω.

raw flesh, and deal with it in good style forsooth! The adverbs καλῶς, χρηστῶς are ironical. ὠμοσπ. has reference to the sausage-seller's trade. His dealing with matters would be to mess and mince all together: cf. v. 214.

348 τὴν νύκτα θρυλῶν.] 'Practising your speech all night.' This, and the other preparation, 'drinking nought but water,' were used by the orator Demosthenes, and his enemies taunted him with it. Cf. *Phil.* II. 73, λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύσκολος καὶ δύστροπός εἰμι τις ἀνθρώπος.

349 κἀπιδεικνὺς.] 'And showing off.' Cf. *Ran.* 771. Compare Plato's use of ἐπίδειξις in contrast to the διάλογος, or dialectic method.

351. 'Pray what drink you, that you've so worked on the city as to silence it?' So Casaubon and Dindorf render it: but perhaps τί δαί

σὺ πεποίηκας πίνων is better. Cleon's answer squares more with this meaning: 'What have you done by your drinking?' 'Why, whom can you compare to me?' κατεγλωττισμένην. καταλελαλημένην. Schol.

352 μονωτάτου.] A curious superlative: cf. Lat. 'ipsissimus.' We have 'chiefest,' and even 'very chiefest.'

353. They now compare powers of eating and digestion, and of turning to state business directly afterwards. The demagogue at Athens ought, as Pericles said, though in a higher sense (*Thuc.* II. 41), ἐπὶ πλείστα εἶδη καὶ μετὰ χαρίτων μάλιστ' ἂν εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι.

355 κασαλβάσω.] λοιδορήσω, Scho.

358 λαρυγγίῳ.] Cf. *Dem. de Cor.* 323, ἐπάρας τὴν φωνὴν καὶ γεγηθώς καὶ λαρυγγίζων. The sense of 'throatle,' given by some, has not much

ΧΟΡΟΣ

τὰ μὲν ἄλλα μ' ἤρεσας λέγων ἐν δ' οὐ προσίεται με
τῶν πραγμάτων, ὅτι μόνος τὸν ζῶμὸν ἐκροφήσει. 360

ΚΛΕΩΝ

ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΚΛΕΩΝ

ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα. 365

ΧΟΡΟΣ

νὴ τὸν Ποσειδῶ καμὲ τᾶρ', ἥνπερ γε τοῦτον ἔλκῃς.

ΚΛΕΩΝ

οἶόν σε δῆσω 'ν τῷ ξύλῳ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

διώξομαί σε δειλίας.

ΚΛΕΩΝ

ἡ βύρσα σου θρανεύσεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

δερώ σε θύλακον κλοπῆς.

370

to warrant it. The sausage-seller says he can gulp down his throat tripe, &c., and still have his gullet clear and strong to bawl down the speakers.

361. It is said that Miletus was famous for dainty *λάβρακες*, but the point of the passage is not quite plain, nor is it known whether any special routing or troubling of the Milesians by Cleon is alluded to. Perhaps both in this and the following line little more is meant than to boast of great capacities for state business immediately after a heavy meal. Cf. vv. 930—940, where Cleon is (in the prayer of the sausage-seller) to hurry over his fish meal, in order to gain a talent by

the Milesians, and is to choke.

365 *ἐξέλξω*.] This correction of Porson's is received by Meineke for the vulg. *ἐξελέω*, and seems confirmed beyond doubt by the context, and especially by the next line.

366 *τᾶρ'*.] This is Bothe's correction approved by Meineke for vulg. *γὰρ* which spoils the metre.

367 *οἶόν σε δῆσω*.] 'How (finely) will I bind you &c.' Cf. v. 703, *οἶον ὄψομαί σ' ἐγὼ κ.τ.λ.*

368 *δειλίας*.] Cf. *Ach.* 1129.

369 *θρανεύσεται*.] *θράνος* was a stool or frame for stretching hides on. This word and *διαπ.* in v. 371 are tanners' terms. The sausage-seller speaks *ὡς μάγειρος*. Schol.

370 *δερώ σε θύλακον κλοπῆς*.]

ΚΛΕΩΝ

διαπατταλευθήσει χαμαί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

περικόμματ' ἔκ σου σκευάσω.

ΚΛΕΩΝ

τὰς βλεφαρίδας σου παρατιλῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν πρηγορῶνά σου σούκτεμῶ.

ΔΗΜΟΣΘΕΝΗΣ

καὶ νῆ Δί' ἐμβαλόντες αὐ- 375

τῷ πάτταλον μαγειρικῶς

ἐς τὸ στόμ', εἶτα δ' ἔνδοθεν

τὴν γλῶτταν ἐξείραντες αὐ-

τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς

κεχηνόντ', εἰ χαλαζᾷ. 380

ΧΟΡΟΣ

ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων ἐν πόλει
τῶν ἀναιδῶν ἀναιδέστεροι· καὶ τὸ πρῶγμ' ἦν ἄρ' οὐ 385

φαῦλον ᾧδ'. * * * ἀλλ' ἔπιθι καὶ στρόβει,

μηδὲν ἐλαφρόν ποιεῖ. νῦν γὰρ ἔχεται μέσος·

ὥς ἐὰν νυνὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ,
δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι. 390

'I'll make of your skin a bag for pilfered goods.' Cf. *Nub.* 442, τοιτὶ τὸ γ' ἐμὸν σῶμ' αὐτοῖσιν παρέχω τύπτειν, ἀσκὸν δαίρειν. Being already stuffed with stolen goods he was of good material for the purpose.

372 ἔκ σου.] Meineke approves of this for ἔκ σου. There is no emphasis on the pronoun.

374 πρηγορῶνα.] κυρίως ἡ τῶν ὀρνέων φάρυγξ ἐν ἣ ἀγέρεται ἡ τροφή. Schol.

375—381. They are to treat him (*mutatis mutandis*) as butchers would a pig, to find whether it was diseased.

376 μαγειρικῶς.] 'Pork-butcherly.' 382—390. After all fire is outdone in heat, and demagogues outdone in brazen impudence: go at him; he will soon play the craven.

386. After φαῦλον ᾧδ' words equivalent to two cretics are lost to answer to καὶ δικαστήρι' ᾧ of v. 309. στρόβει.] A fuller's word acc. to the Scholiast. Cf. *Nub.* 702. It is used of storms in *Æsch. Choeph.* 203, οἶοισιν ἐν χειμῶσι ναυτῶν δίκην στροβούμεθ'. Cf. *Agam.* 657, τοιμένος κακοῦ στρόβω.

387 ἔχεται μ.] Cf. *Ach.* 571.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,
κατ' ἀνὴρ ἔδοξεν εἶναι, τ' ἀλλότριον ἀμὼν θέρος.
νῦν δὲ τοὺς στάχυν ἐκείνους, οὓς ἐκείθεν ἤγαγεν,
ἐν ξύλῳ δήσας ἀφαίνει ἀποδόσθαι βούλεται.

ΚΛΕΩΝ

οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῇ τὸ βουλευτήριον 395
καὶ τὸ τοῦ δήμου πρόσωπον μακκοῦ καθήμενον.

ΧΟΡΟΣ

οἷς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-
στησι τοῦ χρώματος τοῦ παρεστηκότος.
εἰ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, 400
καὶ διδασκοίμην προσάδειν Μορσίμου τραγωδίαν.
ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι
δωροδόκοισιν ἐπ' ἄνθεσιν ἴζων,
εἶθε φαύλως, ὥσπερ εὔρες, ἐκβάλοις τὴν ἔνθεσιν.
ἄσαιμι γὰρ τότε ἂν μόνον 405

391, 392 τοιοῦτος ὢν ... κατ' ἔ-
δοξεν.] Mitchell compares *Nub.* 623,
ἀνθ' ὧν λαχὼν Ἰπέρβολος, κάπειτ—
ἀφηρεῖθ, and *Plat. Gorg.* 457 b.

394 ξύλῳ.] Cf. v. 1049. The
ξύλον, as a band for the ears of
corn, might mean a pliant withy
twig, or something of the kind.

δήσας.] Cf. *Thuc.* iv. 41. The
prisoners would get a worn and
'dry' look. Cf. *Nub.* 186. Cleon
is charged with wishing to make
profit out of them.

400 ἐν Κρατίνου.] 'In Cratinus'
house.' The Scholiast's note (εἰς
τὴν οἰκίαν Κρατίνου) makes this cor-
rection for ἐν K. certain. Cratinus,
when in his cups, would not treat
his furniture well.

401 προσάδειν.] Cobet proposes
ὑπάδειν τραγωδία: cf. *Ran.* 366, χο-
ροῖσιν ὑπάδων, 874, Μούσαις ὑπάσατε.

Μορσίμου.] τραγωδίας ποιητῆς ψυ-
χρός. Schol. Copying out a speech
of his entails dread punishment in

our poet's *Inferno*: *Ran.* 151. Cf.
Pac. 801.

403 δωροδόκοισιν κ.τ.λ.] As the
bees sit on and cull from every flower,
so you let slip no chance of selling
the state interests, and getting good
to yourself. Schol.

404 φαύλως κ.τ.λ.] 'May what
you have lightly won, be lightly lost!' *Cleon* is not long to enjoy what he
has so easily got. ἐκβάλλειν, 'to
disgorge,' implying some external
force applied to Cleon to act as an
emetic, but yet nearly = 'to lose,' as
(pace some commentators) in *Soph.*
Aj. 965, οἱ γὰρ κακοὶ γνώμασι τάγα-
θὸν χειρῶν ἔχοντες οὐκ ἴσασιν πρὶν τις
ἐκβάλῃ, 'the foolish know not that
they have a blessing till they have
lost it.' For the plural followed by
tis is common. And ἐκβάλλειν φρέ-
νας in *Soph. Ant.* 649 is much the
same. In *fr.* ἐκβάλλειν is rather of
a giving up perforce, than of a vo-
luntary violent casting away.

πῖνε πῖν' ἐπὶ συμφοραῖς·
τὸν Βουλίου τ' ἂν οἶμαι, γέροντα πυρροπίπην,
ἡσθέντ' ἡπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

ΚΛΕΩΝ

οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,
ἦ μή ποτ' ὠγοραίου Διὸς σπλάγχνοισι παραγενοίμην. 410

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ 'πὶ πολλοῖς
ἦνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,
ὑπερβαλεῖσθαί σ' οἶμαι τούτοισιν, ἦ μάτην γ' ἂν
ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφεῖην.

ΚΛΕΩΝ

ἀπομαγδαλίας ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 415
κυνὸς βορὰν σιτούμενος μαχεῖ σὺ κυνοκεφάλῳ;

406 πῖνε πῖν'.] A fragment of Simonides.

407. Who this old man was is not known. *πυρροπίπην* seems, critically, the right reading, a word formed like Homer's *παρθενοπίπης* (*Il.* λ. 385), for the Scholiast first comments on *παιδοπίπης*, and *πυρρός* is especially used of the first beard of youths. But there is some play on *πυροπίπης*, 'with an eye to wheat,' i. e. as L. and S. interpret, 'looking to the public dinner in the Prytaneum.' Yet why should such a man rejoice at Cleon's fall? The Scholiast also says 'Cratinus calls this man *πυρροπίπης* (rather *πυροπίπης*), that is, keeper of the corn, as supplying bread to the prytaneum.' Now, if he was also, as the Scholiast says, *παιδεραστής*, the word may have been pronounced dubiously, to suit either meaning, and, supposing the old fellow was buttery-man or 'keeper of the rolls,' he might well rejoice at Cleon's having to disgorge some of what he had devoured, and was unlawfully exporting. Cf. above, v. 282.

410 *σπλάγχνοισι*.] Sacrifices, from Homer's time (cf. *Il.* α. 464—470)

downwards, involved a good deal of eating. Both Cleon and the sausage-seller would be likely attendants. Cf. 420, 902.

411 *πολλὰ δὴ 'πὶ πολλοῖς*.] Cf. *Vesp.* 1046, *σπένδων πόλλ' ἐπὶ πολλοῖς* *δμνυσιν τὸν Διόνυσον*. The phrase plainly expresses frequent repetition. Probably it means 'many upon many,' i. e. here, 'blows raining thick and fast,' as Casaubon interprets. *πολλὰ* is not in grammatical agreement with *κονδύλους* here, nor with *προνόας* in the *Vespæ*: but when *πόλλ' ἐπὶ πολλοῖς* once came to be a recognized phrase for 'many (things) upon many,' this grammatical irregularity would be disregarded. To translate 'often (*πολλὰ*) on many occasions' is weak here: nor in *Vesp.* l. c. can it well be 'often on many (altars),' as only one god, Dionysus, is mentioned.

415 *ἀπομ. ὥσπερ κύων*.] These finger-wipers were thrown under the table, and the dogs ate them. Cf. St Mark vii. 28.

416 *κυνοκεφάλῳ*.] Cf. Plat. *Thæst.* 161, 166. The 'gorilla' may be about the equivalent.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ νῆ Δί' ἄλλα γ' ἐστί μου κόβαλα παιδὸς ὄντος.
 ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτί·
 σκέψασθε, παῖδες· οὐχ ὀράθ'; ὦρα νέα, χελιδῶν.
 οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τοσούτῳ τῶν κρεῶν ἔκλεπτον. 420

ΧΟΡΟΣ

ὦ δεξιότατον κρέας, σοφῶς γε προὔνοήσω·
 ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις αὐτῶν,
 ἀποκρυπτόμενος ἐς τὰ κοχῶνα τοὺς θεοὺς ἀπώμυνν·
 ὥστ' εἰπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα· 425
 οἷκ' ἔσθ' ὅπως ὁ παῖς ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει.

ΧΟΡΟΣ

εὖ γε ξυνέβαλεν αὐτ'· ἀτὰρ δῆλόν γ' ἀφ' οὗ ξυνέγνω·
 ὅτι γ' ἰπώρκεις θ' ἥρπακὼς καὶ κρέας ὁ πρωκτὸς εἶχεν.

ΚΛΕΩΝ

ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.
 ἔξειμι γὰρ σοι λαμπρὸς ἥδη καὶ μέγας καθιεῖς, 430
 ἐμοῦ ταράττων τήν τε γῆν καὶ τήν θάλατταν εἰκῇ.

418 μαγείρους ἂν λέγων.] The MSS. give μαγείρους λέγων. Dindorf has μαγείρους ἐπιλέγων: Meineke accepts μαγειρίσκους λ., a conjecture of Bergk; mentioning also with approval Cobet's μαγείρους ἂν λέγων, which seems the best way of mending the metre among those proposed. The ἂν of course belongs to ἐξηπάτων: and it is frequently thus used with the past indicative (both with aorist and imperfect), of what a person would have done or would be doing. Cf. *Ran.* 948—950, οὐδὲν παρήκ' ἂν ἀργόν, ἀλλ' ἔλεγεν ἡ γυνή τέ μοι χῆ γράυς ἂν. Also *Nub.* 855.

421 ὦ δ. κρέας.] In place of κῆρα

the common term of address, they say κρέας, which was suggested as well by his exploit as by the man's burly and fleshy look. Cf. v. 457.

422 ὥσπερ ἀκαλήφας ἐ.] Nettles were only good in the early spring. Nettle-pickers had therefore to be at their work betimes, before the swallow, and to keep a sharp lookout for him; and our sausage-seller was equally wide-awake.

430 λαμπρὸς.] Cf. *infr.* 760. Also *Æsch. Ag.* 1180, λαμπρὸς δ' εἰκεν ἡλίου πρὸς ἀντολαῖς πνέων ἐσθήειν. *Herod.* II. 96, ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλεῖν, ἣν μὴ λαμπρὸς ἀνεμὸς ἐπέχῃ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ συστείλας γε τοὺς ἀλλᾶντας εἴτ' ἀφήσω
κατὰ κύμ' ἐμαντὸν οὖριον, κλάειν σε μακρὰ κελεύσας.

ΔΗΜΟΣΘΕΝΗΣ

καῖωγ', ἐάν τι παραχαλᾷ, τὴν ἀντλίαν φυλάξω.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ 435
κλέψας Ἀθηναίων.

ΧΟΡΟΣ

ἄθρει, καὶ τοῦ ποδὸς παρίει·
ὥς οὔτος ἦτοι καικίας ἢ συκοφαντίας πνεῖ.

ΚΛΕΩΝ

σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δῆτα; βούλει τῶν ταλάντων ἐν λαβὼν σιωπᾶν;

ΧΟΡΟΣ

αἰὴρ ἂν ἡδέως λάβοι. τοὺς τερθρίους παρίει. 440

432. Mitchell well compares Eurip. *Med.* 524 — 527, δὲ μ'... ὥστε ναὸς κενὸν οἰακοστρόφον ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν.

434 ἐάν τι παραχαλᾷ.] 'Si quid dehiscat,' Cas. We express the contrary by 'watertight.'

436 ποδὸς.] πόδας καλοῦσιν οἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη κάλως ἐκδεδεμένους τῆς δόνης. Schol. And in Latin Catullus has (4, 19) 'sive utrumque Jupiter simul secundus incidisset in pedem.'

437 συκοφαντίας.] 'A sycophant-wind:' the word is coined with a termination common to winds. Cf. *Acharn.* 877. Some think that in καικίας there is a pun on κακίας.

438, 439. It must be certainly

Cleon who brings the charge, and the other who offers to go shares, for the Chorus would never say of their man that 'he would like to take it.' The Scholiast says that Cleon had taken a bribe from Potidæa; still that would not prevent him from charging it on another. Cf. above, v. 237, his charge about Chalcidicé, when the cup was plainly that from out of the house, and probably his own. Meineke and Dindorf, however, give v. 438 to the sausage-seller, v. 439 to Cleon. Meineke reads (with Thiersch) Ποτειδαίας for the metre. The second syllable is long here necessarily, but to alter the spelling against the MSS. is hardly necessary.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ πνεῦμ' ἔλαττον γίγνεται.

ΚΛΕΩΝ

φεύξει γραφὰς ἑκατονταλάντους τέτταρας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σὺ δ' ἀστρατείας γ' εἵκοσιν,
κλοπῆς δὲ πλεῖν ἢ χιλίας.

ΚΛΕΩΝ

ἐκ τῶν ἀλιτηρίων σέ φη-
μι γεγονέναι τῶν τῆς θεοῦ.

445

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν πάππον εἶναί φημί σου
τῶν δορυφόρων.

ΚΛΕΩΝ

ποιῶν; φράσον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τῶν Βυρσίνης τῆς Ἰππίου.

ΚΛΕΩΝ

κόβαλος εἶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πανοῦργος εἶ.

450

ΧΟΡΟΣ

παῖ' ἀνδρικῶς.

ΚΛΕΩΝ

ιοὺ ἰοὺ,

τύπτουσί μ' οἱ ξυνωμόται.

442. Meineke thinks with great probability that after *γραφὰς* something is lost, e. g. *σὺ δειλίας*. He divides the lines thus: *φεύξει γραφὰς... | ἐκ. τεττ.* The metre would thus be kept the same throughout the passage.

445 *τῶν ἀλιτηρίων*.] In the affair of Cylon, for which cf. Thuc. i. 126, Herod. v. 71.

449 *Βυρσίνης*.] Myrrhine or Myrsine was, acc. to the Scholiast, the mother of Hippias, acc. to others his wife. The change of the word is of course to raise a laugh at Cleon's trade in hides. Cf. above, v. 59. Cleon having charged the sausage-seller with being born of unholy parents, he retorts on Cleon as from an un-democratical set.

ΧΟΡΟΣ

παῖ' αὐτὸν ἀνδρικώτατα,
 γάστριζε καὶ τοῖς ἐντέροις
 καὶ τοῖς κόλοις, 455
 χῶπως κολᾷ τὸν ἄνδρα.
 ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,
 καὶ τῇ πόλει σωτὴρ φανεῖς ἡμῖν τε τοῖς πολίταις,
 ὡς εὖ τὸν ἄνδρα ποικίλως τ' ἐπῆλθες ἐν λόγοισιν.
 πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα; 460

ΚΛΕΩΝ

ταυτὶ μὰ τὴν Δῆμητρά μ' οὐκ ἐλάνθανεν
 τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην
 γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

ΧΟΡΟΣ

οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκουν ἐν Ἀργεὶ μ' οἶα πράττει λανθάνει. 465
 πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ.
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.
 καὶ ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα
 ἐγφῶδ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

ΧΟΡΟΣ

εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων. 470

456 κολᾷ.] The Scholiast makes this a word formed from κόλα; wrongly, for, as Porson shows in a note on Brunck, it is regular enough from κολάζω, of which the Attic writers only used the *middle* future. Cf. *Vesp.* 244. An alliteration may however be intended with κόλοις in the preceding line.

464—469. There is no particular mention of Cleon intriguing at Argos at this time. His adversary means

to charge him with an intent to turn the prisoners from Pylos to his own profit; but how the Argives were concerned in this does not quite appear.

466 ποιεῖ.] 'Secures' for us, not for himself; hence the active voice.

468 ἐφ' οἷσιν.] 'To what ends, purposes,' and below ἐπὶ τοῖς δ. 'it is for the prisoners the forge is working;' a profitable disposal of the prisoners is the end he seeks.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκείθεν αὖ,
καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον
διδούς ἀναπείσεις, οὔτε προσπέμπων φίλους,
ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίους φράσω.

ΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτίκα μάλ' ἐς βουλὴν ἰὼν
ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,
καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,
καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,
καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα. 475

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὦνιος; 480

ΚΛΕΩΝ

ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.

ΧΟΡΟΣ

ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχὴν ἔχεις;
νυνὶ διδάξεις, εἴπερ ἀπεκρίψω ποτὲ
ἐς τὰ κοχῶνα τὸ κρέας, ὡς αὐτὸς λέγεις.
θεύσει γὰρ ἄξας ἐς τὸ βουλευτήριον, 485
ὡς οὗτος ἐσπεσὼν ἐκείσε διαβαλεῖ
ἡμᾶς ἅπαντας καὶ κράγον κεκράξεται.

471 ἐκείθεν.] From Sparta.

475 ἐγὼ μὲν οὖν... ὑμῶν τ. ξ. ἐρῶ.] 'Nay, 'tis I, that will this very minute go and tell of *your* conspiracies.' The pronouns are emphatic, and μὲν οὖν denies the assertion just made, replacing it by another.

477 ξυνόδους.] Cf. Thuc. III. 82, οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφέλειαι αἱ τοιαῦται ξύνοδοι, and VIII. 92, κατ' οἰκίας ξυνιόντας. In both places he is speaking of political clubs.

480. This is in ridicule of his metaphor. Yet Demosthenes uses

the same in *De Fals. Leg.* 436, ὁ δ' ἐνδον ἐτύρευεν. The whole passage, the Scholiast says, is satirical on the ἀκυρολογίαι of the orators; their extravagant, out of the way phrases, and use of words in an improper sense.

481 παραστορῶ.] ἐκτενῶ. ἅμα δὲ καὶ ἀπὸ τῶν βυσσῶν. Schol. Cf. 371 for the stretching out of hides. The metaphorical use of ἐκτείνειν by Euripides (*Med.* 585), ἐν γὰρ ἐκτενεί σ' ἔπος may be compared.

487 κράγον.] To accent the word thus (with Meineke), and take it for

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄλλ' εἰμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.

ΧΟΡΟΣ

ἔχε νυν, ἄλειψον τὸν τράχηλον τουτφί,
ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς. 490

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.

ΧΟΡΟΣ

ἔχε νυν, ἐπέγκαψον λαβὼν ταδί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί;

ΧΟΡΟΣ

ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχη.
καὶ σπεῦδε ταχέως.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ταῦτα δρῶ.

ΧΟΡΟΣ

μέμνησό νυν

495

δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χῶπως τὰ κάλλαι' ἀποφαγὼν ἦξεις πάλιν.

a noun, seems better than to consider it a participle, as L. and S. do s. v. κράζω.

488 ὡς ἔχω.] 'Just as I am, as I find myself,' or it might be 'just as I have them, i.e. my knives &c.' He means that he will at once put down his tripe &c., just as it is, without stopping to arrange either it or himself, and will be off.

491 διαβολάς.] The Scholiast says this is by surprise for λαβάς. But in v. 496 διαβάλλειν seems used of some trick of wrestling or fighting;

crossing leg with leg, or throwing the arm across the neck, or something of the kind. For 'to bite, to slander, to eat his crests,' would be hardly sense here. And some such meaning for διαβάλλειν and διαβολή seems wanted before you can well explain and trace the transition from the literal to the metaphorical use. See note above on v. 262.

493 ταδί.] σκόροδα. Cf. *Acharn.* 167.

496 διαβ.] See note on v. 491.

ἀλλ' ἴθι χαίρων, καὶ πράξεις
κατὰ νοῦν τὸν ἐμὸν, καὶ σε φυλάττοι
Ζεὺς ἀγοραῖος· καὶ νικήσας
αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς
ἔλθοις στεφάνοις κατὰπαστος.
ὑμεῖς δ' ἡμῖν πρόσσχετε τὸν νοῦν
τοῖς ἀναπαίστοις,

500

ὦ παντοίας ἤδη μούσης
πειραθέντες καθ' ἑαυτούς.

505

Εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς
ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,
οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,
ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510
καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.
ἂ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
κιὺ βασανίζειν, ὡς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτὸν,

498. The parts of this parabasis are as follows : κομμάτιον, 498—506. ἀνάπαιστοι, 507—546. μακρόν, 547—550. στροφή, 551—564. ἐπιβήρημα, 565—580. ἀντιστροφή, 581—594. ἀντεπιβήρημα, 595—610. The κομμάτιον *Nub.* 510 begins with the same words.

503 πρόσσχετε.] Cf. note on *Nub.* 575. Holden has come to the same conclusion on this form : see his 'corrigenda in textu.'

505 ὦ παντοίας.] They are appealed to as a scholarly and intelligent audience. Meineke ejects these two lines saying only 'delendum esse intellexit Hermannus.' He inserts χαίροντες after νοῦν, thus making the κομμάτιον end at κατὰπαστος. We hardly know enough of the laws regulating the length of the κομμάτιον to pronounce for certain against the second short anapaestic system ὑμεῖς...ἑαυτούς. A comparison of the parabases of *Acharnians*, *Clouds*, *Peace*, suggests that εἰ μὲν κ.τ.λ. better begins the parabasis proper than ὑμεῖς δ'... But that of the *Wasps* (v. 1015) includes the request for at-

tention in the long anapaests. I cannot think there is anything in the sense of the ejected lines which need cause difficulty. Aristophanes is going to give them a bit of his mind, but he begins by crediting them with experience of their own in all learning.

508 παραβῆναι.] Cf. Smith, *Diels. An.* on Parabasis.

511 Τυφῶ καὶ τὴν ἐριώλην.] These may mean turbulent demagogues generally, but seem specially pointed at Cleon. For ἐριώλη we have no certain derivation. Hesychius explains ἐριώλαι by ἀνέμων συστροφαί. In *Vesp.* 1148 it is comically connected with ἐριον wool.

512 ὦ δὲ θ....περὶ τούτου.] The singular pronoun answering to the neut. pl. 'But as for your wonder and questioning how he did not long ago ask a chorus for himself—on this head he bade us inform you.' The fact of Aristophanes being thus questioned shows that he must have been known to be the writer of comedies before the exhibition of the *Knights*, though he did not exhibit in his own name.

ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων· 516 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι ὑμᾶς τε πάλαι διαγινώσκων ἐπετείους τὴν φίσιν ὄντας, καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προδιδόντας· τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιούσαις, 520

ὃς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα· πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλων καὶ πτερυγίζων καὶ λυδίζων καὶ ψηγίζων καὶ βαπτόμενος βατραχείοις οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρῳ, οὐ γὰρ ἐφ' ἥβης, ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη· 525 εἶτα Κρατίνου μεμνημένος, ὃς πολλῷ ρέυσας ποτ' ἐπαίνῳ διὰ τῶν ἀφελῶν πεδίῳ ἔρρει, καὶ τῆς στάσεως παρασύρων

514 φησὶ γὰρ ἀνὴρ.] The γὰρ is exactly as in vv. 40 and 63 of this play.

515 τοῦτο πεπονθὼς διατρίβειν.] Equivalent to τοῦτο παθεῖν καὶ διατρίβειν.

517 Comedy is personified as a maiden wooed by many, won by few.

518 ἐπετείους.] 'lasting but for the year' i.e. with new taste every season. It may be, as the scholiast says, a metaphor from spring birds, birds of passage, or from plants, 'annuals.'

520 τοῦτο μὲν.] The answering word is εἶτα in v. 526; generally, in prose, it is τοῦτο δέ. πολιαῖς κατιούσαις. Homer's epithet πολιοκρόταφοι, and Theocr. *Id.* XIV. 68, ἀπὸ κροτάφων πελούμεσθα πάντες γηραλέοι, are quoted to show the force of κατιούσαις.

521 χορῶν—νίκης—τροπαῖα.] νίκης is in closer connexion with τροπ. than χορῶν. Cf. Soph. *Aj.* 309, Jebb's note.

522 ψάλλων κ.τ.λ.] These principles describe plays of Magnes. The names were these, Βαρβίτιδες or Βαρβιτισταί, Ὀρνίθες, Λυδοί, Ψήγες, Βατράχοι: and probably denote

the chorus in each. A chorus of ψῆγες (*fig-insects*) reminds us of the Wasps in Aristophanes.

526 πολλῷ ρέυσας ποτ' ἐπαίνῳ.] 'Flowing with broad stream of praise.' εὐδοκμήσας πολλάκις, Schol. but there is also reference to the strong flow of his language ('audax Cratinus,' Pers. *Sat.* I. 123), and, according to the Scholiast, to a particular passage in which this poet boasts of his resistless flood of words, 'a whole Ilissus streaming through his throat.' But ρέυσας with ἔρρει is curious, and the form of the aorist is suspicious in Attic. However Meineke's ρέυματι πολλῷ ποτ' αἰένως will satisfy but few. πρέψας and βρέψας are proposed readings. πλήθων seems the sort of word wanted, and would tally with ποταμῷ πλήθοντι εἰκώς of Homer referred to below.

527 τῆς στάσεως παρασύρων.] The details of this flood remind us of Hor. *Od.* III. 29. 32—41; of Lucr. I. 282—290; but especially, in their Homeric force, recal the comparison of Diomed to a torrent, 'For o'er the plain he rushed, as in full flood, A storm-swol'n torrent, that

ἐφόρει τὰς δρυὺς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-
 θελύμους.

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,
 καὶ, τέκτονες εὐπαλάμων ὕμνων' οὕτως ἦνθησεν ἐκείνος. 530
 νυνὶ δ' ἡμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,
 ἐκπιπτουσῶν τῶν ἡλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνότος
 τῶν θ' ἁρμονιῶν διαχασκουσῶν' ἀλλὰ γέρων ὦν περιέρρει,
 ὥσπερ Κουνᾶς, στέφανον μὲν ἔχων αὖον, δίψη δ' ἀπολωλώς,
 ὃν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρυτανείῳ, 535

with hurrying stream Breaks dyke and dam. Nor dam compact may stay, Nor stony fence of orchard rich in fruit Stem his fierce tide; so sudden doth he come, Pressed onward by the weight of heav'n sent rain, Wide wasting the fair works of vigorous hands.' Hom. *Iliad*. v. 87—92.

528 προθελύμους.] Of this Homeric word the true Homeric sense seems to be 'layer upon layer, one after another, one close pressed on the other:' cf. the second rendering and explanation in L. & S. For this sense, and this only, suits *Il.* v. 130: and *Il.* i. 541, κ. 15, may be equally suited with this meaning, though in the first of these passages one might be tempted to render it 'uprooted.' Yet it seems certain that 'uprooted' was a sense given to it afterwards, and the Scholiast here explains it by προρρίζους. The earlier Homeric sense might do here, but would not in *Pac.* 1210.

529, 530 Δωροῖ...ὑμνων.] Songs from Cratinus' plays. συκοπέδιλος refers to συκοφαντία, and Δωροῖ to δῶρα, 'bribes.' Cf. *infra* 996. For τέκτονες thus used cf. Pind. *Pyth.* 3. 200: and in the opening of *Olymp.* 6, he carries the metaphor more into detail: χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου κίονας ὥς θεοπαῖδον μέγαρον πάζομεν. Cf. Milton's 'build the lofty rhyme.'

532 τῶν ἡλέκτρων, κ.τ.λ.] The Scholiast unhesitatingly takes all these terms to be from the workmanship of beds, 'pegs of electron;'

'the ropes of a bed,' or their tension; 'joints;' recognizing however the metaphorical application of the two last to music. Others have thought the words might be all applied to the lyre, 'lyre pegs;' 'tension of the strings' (and consequent *tone*); 'harmonies.' The 'harmonies' might be said to gape, when the instrument was out of tune, and the intervals all put wrong. The metaphor from a musical instrument perhaps seems to us more natural as he is speaking of a poet; but metaphors from cabinet-making &c. are not uncommon in Greek, and probably the Scholiast is right.

534 Connas was a tipsy flute-player. Schol.

535, 536 ὃν χρῆν...μὴ ληρεῖν.] 'Who ought not to (have to) play the fool.' In expressions like this, which at first sight appear elliptical, the obligation expressed by χρῆν or a similar word, is rather on some other than on the subject of the infinitive. Compare Soph. *Æd. Col.* 1201, λιπαρεῖν γὰρ οὐ καλὸν δίκαια προσχρῆζουσιν, where the meaning is that it would be οὐ καλὸν for *Œdipus*, if persons (*viz.* Theseus) preferring a just request were (by his refusal) to be asking over and over again. This is made plain by what follows: οὐδ' αὐτὸν μὲν (*Œdipus*, mark, not Theseus, who was the subject of λιπαρεῖν) ἐν πάσχειν κ.τ.λ. The passage in *Æd. Tyr.* 817, ὃ μὴ ξένον ἐξεστὶ μὴδ' ἀστών τινα δόμοις δέχεσθαι, is to be similarly explained: though the

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.
οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς·
ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας·
χοῦτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ
δ' οὐχί. 540

ταῦτ' ὀρρωδῶν διέτριβεν αἰὲ, καὶ πρὸς τούτοισιν ἔφασκεν
ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπιχειρεῖν,
κατ' ἐντεῦθεν πρῶρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι,
κατὰ κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὐγεκα πάντων,
ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 545
αἶρεσθ' αὐτῷ πολὺ τὸ ῥόθιον, παραπέμψατ' ἐφ' ἑνδεκα
κώπαις,

θόρυβον χρηστὸν ληναίτην,
ἵν' ὁ ποιητὴς ἀπὴν χαίρων,

dative *ῷ* is grammatically governed by *ἐξεσσι*, it is, virtually, to the *ξένοι* and *δοτοί* that the permission is denied. Meineke's comments on this in *Vind.* are ridiculous, as also his reading *μάκλῃρεν*, i.e. *μὴ ἀκλῃρεῖν*.

537 *στυφελιγμούς.*] The verb *στυφελίζω* is Homeric. Aristophanes is rather led by his subject and metre into Epic words in this part of the parabasis.

538 *ἀπὸ σμικρᾶς δαπάνης.*] 'From small expense,' but does it mean 'to himself' (Crates), or 'to the Athenians'? Schutz takes the latter; but the former is the natural sense of the Greek, and squares better with *χοῦτος μέντοι*, 'And yet indeed he alone lasted,' though not so great in power as his predecessors. The Scholiast too says of him *σμικρὰ ἐποίει, καὶ ὀλιγόστιχα ποιήματα γράψας*. He seems to have cleverly made the most out of but little.

539 *κραμβοτάτου.*] A parallel word is *καπυρὸν*, Theocr. *Idyll.* VII. 37. *Μοισάν καπυρὸν στόμα.*

545 *ὅτι σωφρονικῶς κ. τ. λ.*] *προσῆλθεν*, or some such word (as Casaubon rightly notes), is to be supplied to *σωφρονικῶς*: a word of sim-

ple in-coming, in fact, supplied from the boisterously foolish in-coming expressed by *ἐσπ. ἐφλυάρει*.

546 *αἶρεσθ' κ. τ. λ.*] *ῥόθιον*, which is properly 'the plashing of oars, &c.' is here applied to the clapping of hands, &c. of the audience. The nautical metaphor is kept up by the *π. ἐφ' ἑνδεκα κώπαις*, 'convey him on eleven oars,' i.e. in a galley with eleven oars on either side. *ἐφ. ἑνδεκα κ.* is used naturally enough of such a galley, for the eleven oars of one side plashing simultaneously in the water is the striking sight to the eye. Then *θόρυβον* is in apposition to *ῥόθιον*, *παραπ. ἐφ. ἐ. κ.* being parenthetical. Thus it will be 'Raise for him a plashing (or clapping)—convey him to the stroke of eleven oars—ay, (raise) even a good Lenæan applause.' The Scholiast (in a note not very clear) speaks of *ἐφ' ἐ. κ.* as a *κέλυσμα ναυτικόν*: but it must surely have come to be so by some well-known use of such vessels as an escort of honour on occasions of cheering.

547 *ληναίτην.*] The *Knights* was played at the Lenæa, as was the *Acharnians*.

κατὰ νοῦν πράξας,
 φαιδρὸς λάμπουντι μετώπῳ. 550
 ἵππῃ ἄναξ Πόσειδον, ᾧ
 χαλκοκρότων ἵππων κτύπος
 καὶ χρεμετισμὸς ἀνδάνει,
 καὶ κυανέμβολοι θοαὶ
 μισθοφόροι τριήρεις, 555
 μειρακίων θ' ἄμιλλα λαμ-
 πρυνομένων ἐν ἄρμασιν
 καὶ βαρυδαιμονούντων;
 δεῦρ' ἔλθ' ἐς χορὸν, ᾧ χρυσοτρίαιν', ᾧ
 δελφίνων μεδέων, Σουνιάρατε, 560
 ᾧ Γεραίστιε παῖ Κρόνου,
 Φορμίωνί τε φίλτατ', ἐκ
 τῶν ἄλλων τε θεῶν Ἀθη-
 ναίοις πρὸς τὸ παρεστός.
 εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565
 ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,
 οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ
 πανταχοῦ νικῶντες αἰὲ τήνδ' ἐκόσμησαν πόλιν·
 οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν
 ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἦν ἀμυνίας· 570
 εἰ δέ που πέσοιεν ἐς τὸν ὠμὸν ἐν μάχῃ τινί,
 τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἡρνοῦντο μὴ πεπτωκέναι,

550 μετώπῳ.] Aristophanes was bald, which makes the expression the more graphic. Cf. *Pac.* 774, ἀνδρὸς τὸ μέτωπον ἔχοντος.

555 μισθοφόροι.] i. e. carrying sailors and marines who received pay.

558 βαρυδαιμονούντων.] 'Coming to grief, ruining their fortunes;' an absurd surprise after λαμπρ. Of such 'fast young men' we have an instance in the *Clouds*.

562 Φορμίωνι.] Cf. *Thuc.* i. 117. II. 84, 92, for Phormion's naval successes.

567 ναυφράκτῳ στρατῷ.] 'The embattled line of ships.' Cf. *Æsch.*

Pers. 950, Ἰάνων ναύφρακτος Ἀρης, of the Athenian fleet at Salamis. See also *Acharn.* 96. Dindorf writes ναύφρακτος, φρακτος in such words. Whichever form the Attic writers of this time may have preferred, the double form is illustrated by καρδία, κραδία, κάρτος, κράτος, θάρσος, θράσος, &c. Provincialisms and archaisms in English may be found to shew the same variation: 'great' pronounced 'gert,' 'brid' for 'bird.'

570 ἀμυνίας.] ἔτοιμος πρὸς τὸ ἀμύναι, Schol.; but the word looks like a proper name, and may contain some allusion to a person. Meiske writes it with a capital.

ἀλλὰ διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ' ἂν εἰς
 τῶν πρὸ τοῦ σίτησιν ᾗτησ' ἐρόμενος Κλεαίνετον
 νῦν δ', ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιοῦμεν τῇ πόλει
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίους.
 καὶ πρὸς οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσουτονὶ μόνον
 ἣν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
 μὴ φθονεῖθ' ἡμῖν κομῶσι μῆδ' ἀπεστλεγγισμένοις. 580
 ὦ πολιοῦχε Παλλὰς, ὦ
 τῆς ἱερωτάτης ἀπα-
 σῶν πολέμφ τε καὶ ποιη-
 ταῖς δυνάμει θ' ὑπερφερού-
 σης μεδέουσα χώρας, 585
 δεῦρ' ἀφικου λαβούσα τὴν
 ἐν στρατιαῖς τε καὶ μάχαις
 ἡμετέραν ξυνεργόν
 Νίκην, ἣ χορικῶν ἐστὶν ἑταῖρα,
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει 590
 νῦν οὖν δεῦρο φάνηθι· δεῖ
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-
 ση τέχνη πορίσαι σε νί-
 κην εἴπερ ποτὲ καὶ νῦν.
 ἃ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι 595
 ἄξιοι δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα
 ξυνδιήνεγκαν μεθ' ἡμῶν, ἐσβολάς τε καὶ μάχας.

574 Κλεαίνετον.] Father of Cleon, Thuc. III. 36 : author of a law limiting the public meals in the Prytaneum. Schol.

575. προεδρίαν.] Cf. v. 702.

578 πρὸς.] Adverbial.

580 ἀπεστλεγγισμένοις.] For the use of these 'bath-scrapers' cf. Juv. Sat. III. 261, 'domus...sonat unctis strigilibus.' It rather looks as if some objection had been made to the Knights as over foppish.

583 ποιηταῖς.] This comes in curiously between πολέμφ and δυνάμει : perhaps the alliteration led to this order, 'in battles and in bards.'

589 χορικῶν.] This includes actors, members of the chorus, choregus, &c.

590 στασιάζει.] 'Is of our faction, party, or side.' ἑταῖρα is here rather of a member of the same ἑταιρία or club, than in its more usual sense: hence it means 'hand and glove with,' and suggests στασιάζει a political word.

592 τοῖσδε.] To our chorus. and our poet.

595. For the expedition humorously described here cf. Thuc. IV. 42—44. The praise due to the horsemen is comically given to the horses.

ὁλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
 ὡς ὅτ' ἐς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,
 πριάμενοι κώθυνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμυα· 600
 εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ
 ἐμβαλόντες ἀνεβρύξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;
 ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἔλας, ὦ σαμφόρα;
 ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι
 ταῖς ὀπλαῖς ὥρυττον εὐνάς καὶ μέτῃσαν στρώματα· 605
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, κακὸν βυθοῦ θηρώμενοι·
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·
 δεινὰ γ', ὦ Πόσειδον, εἰ μὴδ' ἐν βυθῷ δυνήσομαι,
 μήτε γῇ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ἵππείας. 610

ΧΟΡΟΣ

ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,

598 οὐκ, ἄγαν...ῶς.] 'Not over much (that is to say, not so much) as when.' A condensed phrase, nearly = οὐ τοσοῦτον ὥς.

599 ἵππαγωγούς.] These cavalry transports were much used during the Peloponnesian war. Cf. Thuc. II. 56, ἦγε δ' ἐπὶ τῶν νεῶν ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγαῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις.

ἀνδρικῶς.] 'Right manfully;' but there is a comic force in the word as applied to horses, as if we were to say 'just like any Christians.'

600 κρόμμυα.] Cf. *Ach.* 1099, where onions are among Lamachus' provision for service. Meineke prefers Bergk's σκόροδ' ἔλας κρόμμυα, comparing *Ach.* 550, σκόροδων, ἔλαων, κρομμύων ἐν δικτύοις. And some MSS., and Athenæus, omit the καὶ before σκόροδα.

602 ἵππαπαῖ.] Substituted for the ordinary boatman's cry ῥυππαπαῖ. Cf. *Ran.* 1073. This points to what we also infer from other reasons, a sharp thin pronunciation of υ in Greek, not very different from that of ι, the Latin i (= Eng. ee or i in *iñin*), and perhaps like the German

ü, or the French u in some words. 603 σαμφόρα.] Cf. *Nub.* 23, 1298.

606 παγούρους.] 'hard-tails.' Cf. σκίουρος, 'shade-tail (squirrel),' αἰλουρος, 'wavy-tail (cat).'

ποίας Μηδικῆς.] For this see Virg. *Georg.* I. 215. τριφυλλος. Schol. Hesych. They ate 'crabs for clover.' O dura *equorum* ilia!

607. They ate them, if any crept out of his hole, ay, and even hunting them out of the deep water.

608—610. Theorus is mentioned in *Acharn.* 134; and in *Nub.* 400, *Vesp.* 45, as perjured and a flatterer. The 'crab' represents the Corinthians, and Reiske hazards a guess that the Corinthians were nicknamed crabs, from running away, which Dindorf calls 'mira animadversio:' but, unless there is some allusion of this kind, the passage rather wants point. Some think there is allusion to an Athenian profligate named Carcinus. The general sense seems, 'Theorus flatteringly said that a Corinthian crab said, 'Tis a shame if—run away as I will—I can't, either on land or in sea, escape the knights.'

ῥσιν ἀπὼν παρέσχεσ ἡμῖν φροντίδα·
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
ἄγγελον ἡμῖν πῶς τὸ πρᾶγμ' ἡγωνίσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἄλλο γ' εἰ μὴ νικόβουλος ἐγενόμην;

615

ΧΟΡΟΣ

νῦν ἄρ' ἄξιόν γε πᾶσιν ἔστιν ἐπολολύξαι.
ὦ καλὰ λέγων, πολὺ δ' ἀμείνου' ἔτι τῶν λόγων
ἐργασάμεν', εἴθ' ἐπέλ-
θοις ἅπαντά μοι σαφῶς·
ὥς ἐγὼ μοι δοκῶ
κἂν μακρὰν ὁδὸν διελθεῖν
ὥστ' ἀκούσαι. πρὸς τὰδ', ὦ βέλ-
τιστε, θαρρήσας λέγ', ὥς ἅ-
παντες ἡδόμεσθ' αἰ σοι.

620

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαί γ' ἄξιον τῶν πραγμάτων.
εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην
ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνὺς ἔπη
τεραπευόμενος ἤριεδε κατὰ τῶν ἱππέων,
κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων

625

615 νικόβουλος.] 'Conqueror in the council.' The compounds of βούλη usually denote some quality 'in counsel': e.g. ταχύβουλος, ἀνδρόβουλος. It may have that meaning also here, though the leading one be 'victorious in or over the senate,' to which they both ran. Cf. above, v. 485. Nor is it unlikely that (as Bergler thinks) the sausage-seller meant to claim Νικόβουλος as a name from his exploit. Cf. *Rac.* 991, λῦσον δὲ μάχας καὶ κορκορυγὰς, ἵνα Λυσιμάχην σε καλῶμεν.

621 κἂν μακρὰν ὁ. δ. δ.] A proverbial phrase, to show great eagerness for a thing: 'I'd go many a long mile.'

624 This speech seems meant as a caricature on the *ρήσεις* of ἀγγελοι in tragedy.

626 ὁ δ' ἄρ'.] 'And he, I found, within was, &c.' ἐλασίβροντα, a word used in a fragment of Pindar, cf. *Pind. Olymp.* IV. 1, ἐλατὴρ ὑπέρτατε βροντᾶς.

628 κρημνοὺς ἐρείπων.] So Brunck reads, and Meineke after him, for vulg. ἐρείδων. ἐρείδων, following close on ἤριεδε in the line before, seems tautological certainly, and the change is very slight. For ἐρείδειν, as used here, cf. *Ran.* 914, ἤριεδεν ὀρμαθοὺς μελῶν.

628 ξυνωμότας.] Cf. above, vv. 236, 475.

- πιθανώταθ' ἢ βουλὴ δ' ἅπασ' ἀκροωμένη
 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα,
 630 κᾶβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
 κᾶγωγ' ὅτε δὴ ἴγων ἐνδεχομένην τοὺς λόγους
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
 ᾗγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγὼ,
 635 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων,
 αγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθην ἐγὼ,
 νῦν μοι θράσος καὶ γλῶτταν εὐπορον δότε
 φωνήν τ' ἀναιδῇ. κᾶτα τῷ πρωκτῷ θενῶν
 640 τὴν κινγκλίδ' ἐξήραξα, κᾶναχανὼν μέγα
 ἀνέκραγον· ὦ βουλὴ, λόγους ἀγαθοὺς φέρων
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι·
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
 οὐπῶποτ' ἀφύας εἶδον ἀξιωτέρας.
 645 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν·
 εἰτ' ἐστεφάνουν μ' εὐαγγέλια· κᾶγὼ φρασα,
 αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,
 ἵνα τὰς ἀφύας ὠνοῦντο πολλὰς τοῦβολοῦ
 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρυβλία.
 650

630 ψευδατραφάξυος.] ἀτραφάξυος
 εἶδος λαχάνου ὁ ταχέως εἰς μέγεθος
 αὔξεται, Schol. Hence it is put for
 Cleon's lies, which grew like any
 mushrooms, or as fast as Falstaff's
 men in buckram.

634. The sausage-seller has a pec-
 uliar set of gods. Βερέσχεθοι and
 Σκίταλοι are of unknown origin : de-
 rivatives from κόβαλοι and φένακες
 we have seen : Μόθων seems here in-
 voked as the supreme god of impu-
 dence : cf. v. 697, and L. and S. on
 the word. Whatever be the dis-
 tinctive meaning of the words, the
 group is meant to express 'all sprites
 of roguery, rascality, boobydom and
 blackguardism.'

641 τὴν κ. ἐξήραξα.] He backed
 against the partition, and knocked
 the door of it out of its fastenings,
 and so burst it open.

644 κατερράγη.] 'burst down on

us' like a storm.

645 ἀξιωτέρας.] 'More worth their
 price,' i.e. as he says afterwards,
 'many for the obol.' When you
 get your money's worth, a king is
 ἀξιος, cheap. Yet the word ἀξιος
 is also used of what is worth, and
 therefore fetches, a high price, and
 so is precious, or dear.

647 ἐστεφάνουν μ'.] 'Were for
 crowning me.' So in Lat. 'coro-
 nare aliquem Olympia : ' cf. Hor.
Ep. I. 1, 50.

647—650 κᾶγὼ φρασα...τ. δ. ξυλ-
 λαβεῖν.] 'And I told them (making
 it at once a secret with them)—in
 order to buy &c.—to get together all
 the dishes from the crockery-makers.'
 δημ. τῶν σκευοποιῶν, τῶν κεραμέων,
 Schol. αὐτοῖς is connected with
 ποιησάμενος, not with φρασα : 'mak-
 ing it a secret for them,' that is, 'be-
 tween them and me.'

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἑμ' ἐκεχύνεσαν.
 ὁ δ' ὑπονοήσας, ὁ Παφλαγὼν, εἰδὼς θ' ἅμα
 οἷς ἦδεθ' ἡ βουλὴ μάλιστα ῥήμασιν,
 γνώμην ἔλεξεν· ἄνδρες, ἦδη μοι δοκεῖ
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις
 εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῇ.
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλὴ πάλιν.
 κᾶργ' ὅτε δὴ ἔγνω τούτοις βολίτοις ἡττημένος,
 διακοσίαισι βουσὶν ὑπερηκόντισα·
 τῇ δ' Ἀγροτέρᾳ κατὰ χιλίων παρήνεσα
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,
 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τούβολοῦ.
 ἐκαραδόκησεν εἰς ἑμ' ἡ βουλὴ πάλιν.
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.
 κᾶθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται.
 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες·
 ὁ δ' ἤντεβόλει γ' αὐτοὺς ὀλόνον μείναι χρόνον,
 ἔν' ἂπθ' ὁ κῆρυξ οὐκ Λακεδαιμόνος λέγει
 πύθησθ', ἀφίεται γὰρ περὶ σπονδῶν λέγων.
 οἱ δ' ἐξ ἑνὸς στοματος ἅπαντες ἀνέκραγον·
 νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὦ μέλε,

656 εὐαγγέλια θύειν.] Cf. ἐστεφάνουν εὐαγγέλια in v. 647.

658 βολίτοις.] ταῖς τῶν βοῶν ἐπαγγελμαῖς, Schol., but there is a contempt in the expression, 'his dirty oxen-dodge,' and probably a surprise for βέλεσεν, if we look to ὑπερηκόντισα in the next line.

660 κατὰ χιλίων χιμάρων.] 'Over a thousand kids.' Cf. Thuc. v. 47, δμνύντων κατὰ ἱερῶν τελείων. The οὐλοχύνται &c. were sprinkled over the victim's head, and the vow or prayer uttered at the same time. Hence the use of κατὰ. Cf. v. 1091. There is thought to be an allusion to the annual sacrifice to Artemis for the foes slain at Marathon. They vowed to sacrifice as many goats as they should kill enemies: then not having enough goats to perform

this, they instituted an annual sacrifice of 500: whereby Artemis must have been a gainer, for the sacrifice was kept up to Xenophon's time. Cf. Xen. *Anab.* III. 2. 12.

664 ἐφληνάφα.] ἐφλνᾷρει, Schol. For the whole family of words branching off from φλέω, see L. and S. under φλέω.

666 οἱ δ'...ἐστηκότες.] They had risen as if to go.

668, 669 ἔν'...πύθησθ'.] 'That (says he) ye may hear;' quoting Cleon's actual words.

671 ἐπειδὴ γ', ὦ μέλε.] 'Yes, my good sir, now that they find &c.' no doubt they want peace now, and don't they wish they may get it? The force of ὦ μέλε seems to vary with the context, but generally to imply some irony and pity.

ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;
οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπύτω.
ἐκεκράγεσάν τε τοὺς πριτάνεις ἀφιέναι·
εἰθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῇ. 675
ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν
ἅπαντα τὰ τε γήτει· ὅσ' ἦν ἐν τάγορᾳ·
ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα
ἀποροῦσιν αὐτοῖς προῖκα, κάχαριζόμεν.
οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680
ἅπαντες οὕτως ὥστε τὴν βουλὴν ὅλην
ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΟΡΟΣ

πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα·
εὔρε δ' ὁ πανοῦργος ἕτερον πολὺ πανουργίας
μείζοσι κεκασμένον,
καὶ δόλοισι ποικίλοις,
ρήμασιν θ' αἰμύλοις.
ἀλλ' ὅπως ἀγωνιεῖ φρόν-
τιζε τὰπίλοιπ' ἄριστα·
συμμάχους δ' ἡμᾶς ἔχων εὖ-
νους ἐπίστασαι πάλαι. 690

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ὁ Παφλαγὼν οὕτοσὶ προσέρχεται,
ὥθῳ κολόκυμα καὶ ταράττων καὶ κυκῶν,

676. This line, as it stands in Dindorf, is rather awkward. Meineke, with Fritzsche, reads ἐγὼ δ' ἐπρ. τὰ κορίανν' ὑπεκδραμῶν. The Ravenna MS. has ὑπεκδ. Either word means 'having slyly run off.'

680 ὑπερεπύππαζον.] 'Cried bravo! bravissimo!' πύππαξ appears to have been an expression of wonderment and praise. Others however connect it with ποππύζειν (cf. *Plut.* 732), and interpret it of fondling and caressing, as a groom does a horse.

682 ὀβολοῦ κοριάννοις ἀναλα-

βῶν.] 'Having won them by coriander-seed for an obol:' i. e. for an obol's worth of coriander-seed.

ἀναλ.] εἰς ἐμᾶντὸν τῇ εὐνοίᾳ πείσας βέπειν, Schol. Cf. *Arist. Rhet.* 1. 1. 10, πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατήν. 'The speaker's main point is to win his hearer.'

692 κολόκυμα.] This word is explained by some as κολοβὸν (or κόλον) κύμα, 'a maimed or curtailed wave.' A wave which, after all, is but half a wave, and is of little force, as Casaubon takes it; 'half-spent,' Walsh translates it. Yet to disparage the

ὥς δὴ καταπιόμενός με. μορμῶ τοῦ θράσους.

ΚΛΕΩΝ

εἰ μὴ σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ.

695

ΑΛΛΑΝΤΟΠΩΔΗΣ

ῥῆσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,
ἀπετυδάρισα μόθωνα, περιεκόκκασα.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δῆμητρά γ', εἰ μὴ σ' ἐκφάγω
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσωμαι.

terrors of Cleon's appearance does not seem to the point here. *κόλος* seems, as L. and S. say, akin to *κυλλάος*: if so, why not 'an arched wave'? a term specially applicable to the advancing concave of a wave before it breaks. And the latter part of the Scholiast's note is *ὕψηλόν κύμα*, καὶ μέγα ἀπὸ τοῦ κορυφοῦσθαι κυλλόμενον. This recalls Homer's description of the on-coming of a wave, *Il.* δ. 425, ἀμφὶ δέ τ' ἄκρας κυρτὸν ἐὼν κορυφούται ἀποπνύει δ' ἄλως δχνην, 'and round the jutting points Towers concave, spitting far the salt sea foam.' The expression *ποταμὸς ὡθεῖ κύμα* is quoted from *Metagenes* (in *Athenæus*) by *Bergler*. It seems then to be a river that Cleon is compared to, or else some strong tidal current driving a wave up a river or creek, and in the half-Homeric style of the comparison, nothing should come in to weaken it till the end, where *μορμῶ τοῦ θράσους* no doubt implies some contempt, though it is hardly so flippant as what L. and S. give, 'A fig for his courage;' but rather, as *Walsh* has it, 'The deuce! how bold he is!' literally, 'Hob-goblins! what boldness!'

694 εἰ μὴ κ.τ.λ.] The explanation of the optative mood in such a sentence seems to be this. 'If I were

not to destroy you (supposing me to be as good a liar as ever), I should deserve ruin myself,' was the form of sentence intended; then, for the latter clause, a wish expressed by the simple optative is substituted. Cf. *Achæarn.* 476, κάκιστ' ἀπολοίμην εἰ τι σ' αἰτήσαιμ' ἔτι.

696 ῥῆσθην.] Cf. *Nub.* 174, 1240. *ψολοκομπίαις.*] Some of the words used above of Cleon are applicable to Zeus; hence was suggested this word with a reference to Homer's *ψολοὶς κεραυνός*.

698 Δῆμητρά γ.] *Meineke* says 'γε post Δῆμητρα usui repugnat,' and proposes *Δῆμητρ'* ἔτ'.

εἰ μὴ σ' ἐκφάγω.] The occasional use of *εἰ* with the subjunctive in the poets is of course established; and even (though very rarely in good authors) in prose. The attempt to distinguish the sense of *εἰ* thus used from that of *ἐάν* appears to me to fail. Is it not more probable that in the transition from the older *εἰ κε* to *ἐάν* (*εἰ δν*) they at times said *εἰ* barely, though afterwards, when *δν* had quite displaced *κε* in Attic parlance, they elected, as a rule, to use the *δν* in conditions requiring the subjunctive? a rule however which was occasionally broken by poets, who would perhaps favour archaisms.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ μὴ 'κφάγῃς; ἐγὼ δέ γ', εἰ μὴ σ' ἐκπίω,
καῖτ' ἐκροφήσας αὐτὸς ἐπιδιαιρραγῶ.

700

ΚΛΕΩΝ

ἀπολῶ σε νῇ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ προεδρίαν· οἶον ὄψομαί σ' ἐγὼ
ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

ΚΛΕΩΝ

ἐν τῷ ξύλῳ δήσω σε νῇ τὸν οὐρανόν.

705

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;
ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλαντίῳ;

ΚΛΕΩΝ

ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀπονυχῶ σου τὰν πρυτανεῖω σιτία.

ΚΛΕΩΝ

ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην.

710

700 εἰ μὴ 'κφάγῃς.] Bergk reads *εἰ μὴ 'κφάγῃς μ'*; The object *με* is rather wanted.

702 προεδρίαν τὴν ἐκ Πύλου.] 'My first seat won at Pylos.' Cf. 575.

703. For *οἶον* see v. 368: for *ἰδοὺ* v. 344. Cleon was to be, as it were, kicked from the dress circle to the pit.

707 ἐπὶ τῷ...ἐπὶ βαλαντίῳ;] 'With what relish (or sauce) would you like best to eat?' For this sense of *ἐπὶ* cf. *Acharn.* 855, *Pac.* 123. The preposition about corresponds to the French *à* in cookery, e.g. *Veau à la sauce Tomate*.

709 ἀπονυχῶ.] The proper mean-

ing of this verb seems to be 'to pare the nails.' The Scholiast however explains it of tearing with the nails. It is evidently suggested by *ὄνυξι* in the line before: and probably was hastily uttered, without any strict regard to the exact propriety of applying *ἀπονυχίζω* to *σιτία*. The spirit of the passage would be about this: 'I'll tear out your entrails with my nails.' 'Nails indeed! I'll pare yours pretty close—your town-hall commons I mean.' There is something rather similar in the taking up of the word *σεσπτός* and the peculiar use of *ἀνασελεῖν* in *Acharn.* 357. Cf. note there.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κἀγὼ δὲ σ' ἔλξω καὶ διαβαλῶ πλείονα.

ΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, σοὶ μὲν οὐδὲν πείθεται·
ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὥς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.

ΚΛΕΩΝ

ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.

715

ΑΛΛΑΝΤΟΠΩΛΗΣ

κἄθ' ὥσπερ αἱ τιτθαί γε σιτίζεις κακῶς.
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.

ΚΛΕΩΝ

καὶ νῆ Δί' ὑπὸ γε δεξιότητος τῆς ἐμῆς
οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
ἴωμεν ἐς τὸν δῆμον.

719

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐδὲν κωλύει·

ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχύτω.

ΚΛΕΩΝ

ὦ Δῆμε, δεῦρ' ἔξελθε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δί', ὦ πατερ,

725

711 κἀγὼ δὲ σ' ἔλξω.] Cf. note on *Nub.* 916 for the elision of σὲ emphatic. For there must be emphasis on both ἐγὼ and σὲ here. And therefore δέ, not δέ, should be written.

714 σεαυτοῦ νενόμικας.] 'You've come to think Demus quite your own.'

717 The relative shares of Cleon and his darling Demus remind one

rather of the German lover and his lady in the song 'Mariandel ist so schön, und Sie ist so treu, weil Sie ein halbe Knöbel iast, Hab' ich gegessen drei.'

718 κατέσπακας.] Used of Hercules in *Ran.* 576, τὸν λάρνγγα...φ τὰς χόλικας κατέσπασας.

724 ἰδοῦ, βάδιζε.] 'I'm off: trudge along:' they here go to Demus' household.

ἔξελθε δῆτ'.

ΚΛΕΩΝ

ὦ Δημίδιον ὦ φίλτατον,
ἔξελθ', ἵν' εἰδῆς οἷα περιυβρίζομαι.

ΔΗΜΟΣ

τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;
τὴν εἰρεσιώνην μου κατεσπαράξατε.
τίς, ὦ Παφλαγῶν, ἀδικεῖ σε;

ΚΛΕΩΝ

διὰ σὲ τύπτομαι
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.

730

ΔΗΜΟΣ

τιή;

ΚΛΕΩΝ

οἷή φιλω σ', ὦ Δῆμ', ἐραστῆς τ' εἰμὶ σός.

ΔΗΜΟΣ

σὺ δ' εἰ τίς ἐτεόν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀντεραστῆς τουτουὶ,
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,
ἄλλοι τε πολλοὶ καὶ καλοὶ τε κἀγαθοί.
ἀλλ' οὐχ οἶοί τ' ἐσμέν διὰ τουτουί. σὺ γὰρ
τοὺς μὲν καλοὺς τε κἀγαθοὺς οὐ προσδέχει,
σαντὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις
καὶ σκυτοτόμοις καὶ βурсοπώλαισιν διδῶς.

735

740

727 περιυβρίζομαι.] This correction from *οἷα περ ὕβρ.* and the proper distribution of the lines, are due to Elmsley.

729 εἰρεσιώνην.] At the Pyanepsia and Thargelia the Athenians held a feast to the Sun and Seasons, and boys bore branches wreathed with wool, called therefore *εἰρεσιῶναι*: songs were sung about them, and they were then hung up at the doors. Cleon and the sausage-seller were

jostling each other, and had, in their hurry, knocked down that of Demus. Schol.

730 διὰ σὲ τύπτομαι.] Cf. 266, for *διά*.

733 ἐτεόν.] Ironical. 'And pray, sir, who may you be?'

739 λυχνοπώλαισι.] Hyperbolus. Cf. *Nub.* 1065, *Pac.* 690.

νευρορράφοις. Lysicles is meant, acc. to the Scholiast. He was a sheep-seller, cf. v. 132. Mitchell

ΚΛΕΩΝ

εὖ γὰρ ποιῶ τὸν δῆμον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ νυν, τί δρῶν;

ΚΛΕΩΝ

ὅτι τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου,
πλεύσας ἐκέισε, τοὺς Λάκωνας ἤγαγον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
ἔφοντος ἐτέρου τὴν χύτραν ὑφειλόμην.

745

suggests Cleophon, a lyre-maker, as an equally likely person to be meant : since sinews were used for lyre-strings. For him, cf. *Ran.* 677, 1528; but it is doubtful whether he had yet come before the public.

742 There are various ways of reading this line. τοὺς στρατηγούς ὑποδραμῶν τοὺς ἐν Πύλῳ, Brunck; τῶν στ. ὑποδρ. τῶν ἐκ Πύλου, Dind.; the meaning intended for each being apparently about the same, 'secretly outstripping (or forestalling, cf. v. 1161, ὑποθεῖν) the generals in (or from) Pylos.' Most MSS. have τὸν στ. and ὑπεκδρ.: the Ravenna MS. has Dindorf's reading. The genitive after ὑποδρ. wants other examples; the accusative rather means 'running up to,' and hence 'insinuating oneself into favour and deceiving'; but this was not quite Cleon's way with these generals; nor is either quite suitable in Cleon's mouth about himself, for he would hardly say that he cunningly stole a march on the generals, though it were the fact. Meineke edits ὑποδραμόντων ἐκ Π., 'when the generals slunk away from Pylos,' preferring in his note C.F. Hermann's ἀποδραμόντων, which for this sense is perhaps better. He mentions ὑποτρεμόντων, a conjecture of Kock. These readings seem to

square better with Cleon's direct charges of cowardice on the generals, cf. Thuc. IV. 27, καὶ ἐς Νικίαν στρατηγὸν ὄντα ἀπεσήμαινεν... ῥάδιον, εἶναι παρασκευῇ, εἰ ἄνδρες εἴεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ. But possibly τῶν στρ. depends on τοὺς Λ. 'I slipped off slyly and brought the Pylian generals' Laconians.' This would make a good parallel to the sausage-seller's stealing another's pot and dinner. And ὑποδραμῶν would be used as in v. 676. An awkwardness there would be in τῶν ἐκ Πύλου: Nicias however was home from Pylos when Cleon was appointed to the command, Thuc. IV. 28. Holden's proposed τοὺς ἐκ Π. simplifies this. But besides the construction, ὑποδραμῶν τῶν 'supplantants,' is doubtful. Perhaps we might combine Holden's reading with a change in the beginning of the line, thus: δ τι δρῶν; στ. ὁ τοὺς ἐκ Π., 'by doing what? why when general (στρατηγῶν) I went right in (after sailing thither) and brought the men from Pylos, the Laconians.' For ὑποδραμῶν, 'running in close,' cf. Hom. *Il.* φ. 68, *Od.* κ. 323.

744. It is not only Cleon that is able to steal another's victory; I have ere now stolen another's pot and meal from his shop. Schol.

ΚΛΕΩΝ

καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
ὦ Δῆμ', ὡς εἰδῆς ὁπότερος νῦν ἐστὶ σοὶ
εὐνότερος, διάκρινον, ἵνα τοῦτον φιλήῃς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ ναὶ διάκρινον δῆτα, πλήν μὴ 'ν τῇ πυκνί.

ΔΗΜΟΣ

οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ· 750
ἀλλ' ἐς τὸ πρόσθε χρὴ παρεῖν' ἐς τὴν πύκνα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρων
οἴκοι μὲν ἀνδρῶν ἐστὶ δεξιώτατος,
ὅταν δ' ἐπὶ ταυτησὶ καθήται τῆς πέτρας,
κέχνηεν ὥσπερ ἐμποδίζων ἰσχάδας. 755

ΧΟΡΟΣ

νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,

750 οὐκ ἂν καθιζοίμην κ.τ.λ.] He finds it however a hard seat, and is grateful for the cushion soon afterwards. Cf. v. 783.

751 ἐς τὸ πρόσθε.] 'Forwards.' Cf. *Acharn.* 43. ὡς τὸ πρόσθε, 'as of old' Cas., Brunck, Bergk. The Scholiast's note *eis τὴν αὐριον* is certainly wrong. χρὴ MS. Rav. χρῆν Vulg. Meineke puts a full stop after *πρόσθε*, meaning to render it 'But (move on) forwards: we must go to the Phyx.' Cf. *Ach.* 242, *Lys.* 185, *θὲς ἐς τὸ πρόσθεν ὑπὲρ τὴν ἀσπίδα*. Dindorf renders *ἐς τὸ πρόσθε* 'ut antea, more antiquo.' It seems doubtful whether with the context, *ἐς* can be so taken. In v. 1387 *μακάριος ἐς τὰρχαία δὴ καθίσταμαι*, *ἐς* comes naturally enough after *καθίσταμαι*.

755 *κέχνηεν ὥσπερ* ἔ. l.] The Scholiasts take this 'stringing figs' to have been a game. *παῖδες περιτιθέντες ταῖς συκαῖς βρόχον εἰώθασιν ἐσθίειν...εἶτα ὑπὸ τοῦ πάνυ γλίχεσθαι*

κέχνησιν. And εἴωθε τὰ παῖδια παίζοντα ἄνω ῥίπτειν τὰς ἰσχαδας καὶ τῷ στόματι αὐτὰς κατιούσας δέχεσθαι χαίροντα. A string was tied to the stalk (or foot) of the fig, which was then swung up and caught in the open mouth. It was a sort of 'bob-fig,' answering to our 'bob-cherry.' Many however will not accept this, but take it of a man sitting and stringing figs in order to hang them up to dry. But why should such a man gape? Dindorf says the fig-stringing was left to the old and decrepit who could do nothing else, and that to such an old man Demus is compared. To me the Scholiast's interpretation seems preferable: (*pace* Casaubon, Brunck, and Dindorf) for we thus get more out of *κέχνηεν* which seems emphatically placed before *ὥσπερ*, and is used again in v. 1119. Cf. also v. 1262.

756 πάντα κάλων ἔξ.] Cf. Eur. *Med.* 278, *ἐχθροὶ γὰρ ἐξιῶσι πάντα*

καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
 ὅτοισι τόνδ' ὑπερβαλεῖ ποικίλος γὰρ ἀνὴρ
 κακὰ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων.
 πρὸς ταύθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα. 760
 ἀλλὰ φυλάττου, καὶ πρὶν ἐκείνον προσκίεσθαι σου, πρό-
 τερον σὺ
 τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου.

ΚΛΕΩΝ

τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ,
 εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγέννημαι
 βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ Σαλαβακχῶ,
 ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρυτανείῳ· 766
 εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβεβηκώς,
 ἀπολοιμήν καὶ διαπρισθεῖην κατατμηθεῖν τε λέπαδνα.

ΑΛΛΑΝΤΟΙΠΩΛΗΣ

κάγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς,
 ἐψοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι πέποιθας, 770
 ἐπὶ ταυτησί κατακνησθεῖην ἐν μυττωτῷ μετὰ τυροῦ.

δὴ κάλων. These lines 756—760 correspond to 836—840.

759 πόρους.] Cf. *Æsch. Prom. Vinct.* 59, δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρους.

760 ἔξει π. κ. λαμπρὸς.] Cf. v. 430.

761 προσκίεσθαι σου.] This is the reading of MS. Rav., and the construction is paralleled from *Æsch. Choeph.* 1033, τόξω γὰρ οὐτις πημάτων προσίξεται. Meineke retains the vulg. προσκίεσθαι σοι.

762 δελφίνας.] Cf. *Thuc.* VII. 41, αἱ κεραῖαι ὑπὲρ τῶν ἑσπλῶν αἱ ἀπὸ τῶν ὀλακῶν δελφινοφόροι ἡρμέναι ἐκώλυνον. Their effect is best described in a fragment of Pherecrates, ὃ δὲ δὴ δελφίς ἐστὶ μολυμβδοῦς δελφινόφορος τε κερούχος, ὃς διακόψει τοῦδαφος αὐτῶν ἐμπίπτων καὶ καταδύων.

παραβάλλου.] 'Lay your ship

alongside his,' board him.

765. Cynna and Salabaccho were noted courtézans : the latter is mentioned in *Thesm.* 805, the former in *Vesp.* 1032.

767 ἀντιβεβηκώς.] As L. and S. render it, 'standing in the gap' against the foes of Demus. Cf. *Æsch. Prom. Vinct.* 234, καὶ τοῖσιν οὐδεὶς ἀντίβαυε πλὴν ἐμοῦ. The MS. reading ἀντιβεβηκώς gives no good sense. ἀμφιβεβηκώς, Dawes' conjecture, is Homeric, but is a wider departure from MSS. : nor does it give a better sense than ἀντιβεβηκώς here. Cf. below, v. 1039.

770 κεῖ μὴ τ. π.] 'And, if that's not enough to make you trust me,' i.e. if I haven't come it quite strong enough in my imprecation on myself.

771 ταυτησί.] τραπέζης μαγειρικῆς Schol.

ΚΛΕΩΝ

καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο πολί-
της;
ὅς πρῶτα μὲν, ἥνικ' ἐβούλευον, σοὶ χρήματα πλείστ' ἀπέ-
δειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ
μεταιτῶν, 775
οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· καὶ γὰρ τοῦτό σε
δράσω.
ἄρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους παρα-
θήσω.
ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα
διδάξω,
ἀλλ' ἡ διὰ τοῦτ' αὐθ' ὅτιή σου τῆς ἀνθρακιάς ἀπολαύει. 780
σὲ γὰρ, ὅς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι,
καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρέδωκας,
ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον
οὕτως,

774 ἐβούλευον, σοι.] This is evidently better than Dindorf's ἐβούλευόν σοι: for the enclitic σοι must be read with ἐβούλευον, which spoils the rhythm of the line.

776 χαριοίμην.] This is of course right for the old reading χαρίζοιμην; and so MS. Rav. has it. The force of the fut. opt. is 'if so I were likely to do you a pleasure.'

777 σεμνόν.] 'Grand,' warranting σεμνότης or τὸ σεμνύνεσθαι, a good illustration of which is to be found in Plat. *Menex.* p. 235, where Socrates describes how he is set up when he hears the orators praise Athens: ἔστηκα.....ἡγούμενος ἐν τῷ παραχρήμα μείζων καὶ καλλίων γεγονέναι. καὶ (πρὸς τοὺς ξένους) σεμνότερος γίγνομαι....καὶ μοι αὐτῇ ἡ σεμνότης παρσμένει ἡμέρας πλείω ἢ τρεῖς.

781 ἐγγλωττοτυπεῖν.] σεμνολογεῖν τὰ ἐκείνων καὶ αἰεὶ ἐπὶ γλώττης ἔχειν. Schol. Marathon and Salamis were a 'Waterloo' to Athenians. Pindar says (*Pyth.* i. 147) he should choose for his theme at Athens the victory at Salamis αἰρέομαι παρ μὲν Σαλαμῖνος Ἀθηναίων χάριν μισθόν.

783 οὐ φροντίζει σε κ.] It is a clumsy and unnecessary shift to suppose an ellipse of ὁρῶν, as Brunck does, here, or in Soph. *Aj.* 136, or in similar cases. It is plainly quite reasonable after such verbs as 'to be anxious, joyful, grieved, alarmed, &c.' to put an accusative of the object of such feeling. The instance in Sophocles (*Aj.* 136) is σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. Cf. Eur. *Rhes.* 300, χαίρω δέ σ' εὐνυχούντα, and Eur. *Hipp.* 1339. Compare Dem.

οὐχ ὥσπερ ἐγὼ ῥαψάμενός σοι τουτὶ φέρω. ἀλλ' ἐπαναίρου, κατὰ καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι. 785

ΔΗΜΟΣ

ἄνθρωπε, τίς εἶ; μὲν ἔκγονος εἰ τῶν Ἀρμοδίου τις ἐκείνων; τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον.

ΚΛΕΩΝ

ὥς ἀπὸ μικρῶν εὐνους αὐτῷ θωπευματίων γεγένησαι.

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσμασιν εἶλες.

ΚΛΕΩΝ

καὶ μὴν εἰ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων 790 ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.

Phil. 1. p. 53, οἱ μὲν ἐχθροὶ καταγελῶσιν οἱ δὲ σύμμαχοι τεθῆναι τῷ δέει τοὺς τοιοῦτους ἀποστόλους. It is on the same principle we should explain such passages as *Soph. Œd. Col.* 278, 584; τοὺς θεοὺς μοῖραν ποιεῖσθε, τὰ δ' ἐν μέσῳ λήσῃ τιν ἰσχυεῖς: the object of the esteem, and of the forgetfulness, is in the accusative, though the compound expression might, in grammatical strictness, take a genitive. There is also a use of the accusative (found especially in *Æschylus*) in following out or explaining a leading idea in the preceding sentence, which seems referable to the same principle. Take for instances in *Æsch. Agam.* v. 1, αἰτῷ ἀπαλλαγὴν πόνων, φρουρᾶς ἐτέλεις μῆκος, 'I pray to escape my toils, even my weary year-long watch:' v. 235, στόματος φυλακὰν κατασχέειν, φθόγγον ἀραῖον, 'to guard and stop her mouth, even the utterance of a curse:' v. 224, ἔτλα θυτὴρ γενέσθαι θυγατρὸς, πολέμων ἀρωγὰν. 'He

dared the slaying of his daughter, as an aid to the war.' Cf. *Soph. Ant.* 857; *Eur. H. F.* 59. In fact, instances are numerous of such expressions; and, after all, it comes only to this, that the Greek accusative cannot always be represented by the English noun put barely and without a preposition; which is natural, seeing that the other cases must be Englished generally by prepositions, and each case not always by the same.

784 οὐκ ὥσπερ...φέρω.] Cf. *Eur. Bacch.* 928, ἀλλ' ἐξ ἑδρας τοι πλόκαμος ἐξέστηχ' ὅδε οὐχ ὡς ἐγὼ νιν ὑπὸ μίτρᾳ καθήρμωσα. He here gives Demus a cushion.

786 Ἀρμοδίου.] Cf. *Acharn.* 980, and the reference there.

788 εὐνους...γεγένησαι.] 'You have become his friend,' i. e. you have made him believe you to be so. εὐνους is always active.

791 περιδόσθαι.] Cf. note on *Acharn.* 772.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὁρῶν οἰκοῦντ' ἐν ταῖς πι-
θάκναισι

καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλαίρεις,
ἀλλὰ καθεῖρξας αὐτὸν βλέπτε· Ἀρχεπτολέμου δὲ φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795
ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδὰς προκαλοῦνται.

ΚΛΕΩΝ

ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν
ὥς οὐτόν δει ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου ἡλιάσασθαι,
ἣν ἀναμεῖνῃ πάντως δ' αὐτὸν θρέψω ἡγὼ καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μαρῶς ὁπόθεν τὸ τριώβολον ἔξει. 800

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ἵνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα
μᾶλλον

σὺ μὲν ἀρπάξῃς καὶ δωροδοκῇς παρὰ τῶν πόλεων· ὁ δὲ δῆμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἂ πανουργεῖς μὴ καθορᾷ
σου,

792. For the crowded state of Athens, see Thuc. II. 17, κατεσκευάσαντο ἐν τοῖς πύργοις τῶν τειχῶν. Also c. 52, ἐπίεσε δ' αὐτοὺς... ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ..... οἰκίῳ γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγγραῖς ὥρα ἔτους διαιτωμένων, ὁ φθόρος ἐγένετο οὐδενὶ κόσμῳ.

793 ἔτος ὄγδοον.] This play was exhibited early in 424 B. C., the eighth year was therefore beginning.

794 βλέπτε.] βλέπτεν ἔστι τὸ ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων, καὶ τὸ ἐκπιέζειν, τὰ κηρία τῶν μελισσῶν θλίβειν. Schol. Buttman (Lexil. s. v. βλέπτεν) inclines to think that μέλι, μέλγω came from a root meaning 'to stroke down, handle.' βλέπτεν however may be directly from μέλι, and the idea of taking honey from combs seems to suit with καθεῖρξας, and with the crannies &c. into which the people had been packed.

Archeptolemus was probably one

of those sent to negotiate immediately after the interception of the Spartans in Sphacteria. See Thuc. IV. 15—21. Cleon was violent against peace at that time.

798 πεντωβόλου.] This is a correction of Kuster's for πεντώβολον. A similar one is made in Pac. 254. The Scholiast, in his note here, uses πεντώβολον as a noun, and, on Pac. 254, defines τετρωβόλοιον as τὸ τετρωβόλου πωλούμενον. And τριώβολον is certainly a noun. Demus is to have a ten-penny piece a day instead of his sixpence, if he will but be patient, and is at all events to have his sixpence secured.

800 εὖ καὶ μαρῶς.] 'Right well and blackguardly.' An intentional surprise and contrast, Cleon's point of excellence being his blackguardism and thieving. Cf. v. 1252, κλέπτῃς μὲν οὐκ ἂν μᾶλλον εὐτυχῇς δ' ἴσως.

803 ὁμίχλης.] Cf. Thuc. v. 16, ὁ δὲ Κλέων ἠναντιοῦτο τῇ εἰρήνῃ γε-

ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς σε
κεχῆνυ.

εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναιὸς διατρίψῃ 805
καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,
γνώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,
εἴθ' ἦξει σοι δριμύς ἀγροίκος, κατὰ σοῦ τὴν ψῆφον ἰχνεύων.
ᾧ σὺ γιγνώσκων τόνδ' ἐξαπατᾷς, καὶ ὄνειροπολεῖς περὶ
σαντοῦ.

ΚΛΕΩΝ

οὐκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμέ καὶ διαβάλλειν
πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεπονηκότα πλείονα χρηστὰ
νῇ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν πόλιν ἤδη;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ πόλις Ἀργους, κλύεθ' οἷα λέγει. σὺ Θεμιστοκλεῖ ἀντι-
φερίζεις;

νομένης ἡσυχίας καταφανέστερος νομί-
ζων ἂν εἶναι κακουργῶν καὶ ἀπιστότε-
ρος διαβάλλων. Mist was favourable
to thieves even in Homer's time.
Cf. *Il.* γ. 10, εὖτ' ὄρεος κορυφῇσι Νό-
τος κατέχευεν ὀμίχλην, ποίμεσιν οὐτι
φίλῃν, κλέπτῃ δέ τε νυκτὸς ἀμείνω.
806 χίδρα.] Cf. *Pac.* 595, τοῖς
ἀγροίκουσιν γάρ ἦσθα χίδρα καὶ σω-
τηρία.

Ἰλθ.] Bothe reads ἀναθαρρήσει,
διατρίψει, ἔλθοι. Meineke ἐλθὼν
from conjecture, removing the com-
ma after the word and making εἴθ'
ἦξει the apodosis. The apodosis
seems better given by γνώσεται...
εἴτα, 'he will find out...and then.'
Cf. above, v. 571, εἰ δέ που πέσοιεν
—τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἡρνοῦντο
μὴ πεπτωκέναι.

807 τῇ μισθοφορᾷ.] 'By the
pay-system:' the pay but poorly
compensating for the blessings of
peace, out of which Cleon had done
them.

808 δριμύς.] 'In hot wrath.' Cf.
Homer's δριμύς χόλος, and Theocr.
Idyll. 1. 18, ἐντὶ δὲ πικρὸς καὶ οἱ αἰεῖ

δριμεία χολὰ ποτὶ ῥυτὶ κάθηται (said
of Pan when disturbed). Anger is
expressed in Hebrew by 'kindling
of the nostrils, strong breathing
through the nostrils' (*Psalms* ii. 12):
Gesenius compares the metaphorical
use of the German 'schnauben.' Cf.
Pers. Sat. v. 91, ira cadat naso.
Perhaps the idea of anger affecting
the nose rather underlies δριμύς as
used here, and suggests ἰχνεύων, to
express the scenting out and track-
ing the offender. Cf. *Æsch. Ag.*
1184, ἰχνος κακῶν ῥυτῇ λατοῦσθ.

808 τ. ψῆφον ἰχνεύων.] 'Hunt-
ing for the pebble to use against
you:' as an angry rustic he would
be looking for a pebble to throw at
Cleon, but of course there is refer-
ence to the voting-pebble which was
to be put into the ballot-box against
him.

813 ὦ πόλις Ἀργους.] From
Euripides' *Telephus*, and κλύεθ' ο. λ.
from Eur. *Med.* 168, unless perhaps
the latter clause be also in the *Tele-
phus*, as some think. It is repeated
in *Plut.* 601.

ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὐρὼν ἐπιχειλῇ,
καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815
ἀφελῶν τ' οὐδὲν τῶν ἀρχαίων ἰχθὺς καινοὺς παρέθηκε.
σύ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι
διατειχίζων καὶ χρησμοδῶν, ὁ Θεμιστοκλεῖ ἀντιφερίζων.
κάκεϊνος μὲν φεύγει τὴν γῆν, σύ δ' Ἀχιλλείων ἀπομάττει.

ΚΛΕΩΝ

οὐκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστίν μ' ὑπὸ τούτου,
ὅτιή σε φιλῶ;

ΔΗΜΟΣ

παῦ παῦ, οὗτος, καὶ μὴ σκέρβολλε πονηρά.
πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μιαρώτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα δεδρακώς,
ὅπότεν χασμῶ, καὶ τοὺς καυλοὺς 825
τῶν εὐθυνῶν ἐκκαυλίζων
καταβροχθίζει, κάμφοιν χειροῖν

814 μεστὴν ... ἐπιχειλῇ.] The former is the stronger word for fullness. ἐπιχειλῇ, 'full to the rim,' i. e. to an inner mark, not quite at the top. For the strong force of μεστὸς cf. Soph. *Œd. Col.* 768, ἀλλ' ἤνικ' ἤδη μεστὸς ἦν θυμούμενος, and *Antig.* 280, παῦσαι, πρὶν ὀργῆς καὶ μεστῶσαι λέγων.

815 προσέμαξεν.] προσεκόλλησε, Schol., but with an idea of its being kneaded up as an eatable dainty. What the 'new fish' in the next line refers to is not known; unless the connecting the Piræus with the city facilitated the supply of fish; for the building of the walls of Athens and of the Piræus cf. Thuc. i. 89—93. Plato mentions it in the *Gorgias*, p. 435, οἶσθα γὰρ δῆπον ὅτι τὰ νεώρια ταῦτα καὶ τὰ τεῖχη τὰ Ἀθηναίων καὶ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονεν.

818 διατειχίζων.] (1) what Cleon did in the way of cross-walls we have no account. Probably (as Rudd

suggests) they were to reduce the line of defence. The Scholiast also says διὰ τὸν πόλεμον καὶ τὰ ἐπὶ τοῖς φρουροῖς ἀναλώματα καὶ τὴν τῶν ἀνδρῶν σπάνιν συνέστειλαν τὰ τεῖχη.

819 φεύγει.] Cf. Thuc. i. 135—138, for Themistocles' exile and death.

821 παῦ παῦ, οὗτος.] Cf. *Acharn.* 282.

822 πολλοῦ.] 'Exceedingly,' cf. *Nub.* 915, θρασὺς εἰ πολλοῦ.

824 χασμῶ.] μετεωροφρονεῖς, οἶον περὶ ἄλλα τὴν διάνοιαν ἔχεις Schol. It is 2nd pers. sing. mid., that form being much more usual than the active, for which L. and S. only give this passage as authority, by misinterpreting it. Cf. Plat. *Gorg.* 486 B, οἶσθ' ὅτι οὐκ ἂν ἔχους ὁ τι χρήσαιο σαντῶ, ἀλλ' ἰλιγγιψῆς ἂν καὶ χασμῶ οὐκ ἔχων ὁ τι εἴποις.

τοὺς καυλοὺς.] This is a metaphorical way of saying that Cleon 'cabbaged' a profit out of the fines, &c. inflicted on the ὑπεύθυνον.

μυστιλάται τῶν δημοσίων.

ΚΛΕΩΝ

οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'
αἰρήσω ἔγὼ τρεῖς μυριάδας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τι θαλαττοκοπεῖς καὶ πλατυγίξεις, 830
μιαρώτατος ὢν περὶ τὸν δῆμον
τὸν Ἀθηναίων; καὶ σ' ἐπιδείξω
νῆ τὴν Δήμητρ', ἥ μὴ ζῶην,
δωροδοκήσαντ' ἐκ Μυτιλήνης
πλεῖν ἢ μῶς τετταράκοντα. 835

ΧΟΡΟΣ

ὦ πᾶσιν ἀνθρώποις φανείς μέγιστον ὠφέλημα,
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίσεις,
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις
τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαينαν,
ἧ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων. 840
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.

ΚΛΕΩΝ

οὐκ, ὦγαθοί, ταῦτ' ἐστὶ πῶ ταύτῃ μὰ τὸν Ποσειδῶ.
ἐμοὶ γὰρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε
ἀπαξάπαντας τοὺς ἐμούς ἐχθροὺς ἐπιστομίζειν, 845
ἕως ἂν ἡ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λαιπύν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίσχες ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.

829 μυριάδας.] sc. δραχμας.

834 ἐκ Μυτιλήνης.] The Scholiast here relates the danger of Mytilene, from Thuc. III. 36—49: but it is not clear how Cleon could be bribed in that matter on the part of Mytilene.

839 τρίαينαν.] Poseidon's trident: hence the words σείων and ταραττων, applicable to the γαίηχος

ἐννοσίγαιος; cf. *Acharn.* 511. But σεῖων also bears the special meaning 'to treat violently in order to extort money,' cf. *Pac.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους.

841 λαβὴν.] This 'hold' is afterwards to be punned on as 'handle,' when Cleon begins to boast of his doings at Pylos.

οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
 ταύτας ἂν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.
 ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἵν', ἣν σὺ βούλη 850
 τὸν ἄνδρα κολάσαι τουτονὶ, σοὶ τοῦτο μὴ 'κγένηται.
 ὁρᾷς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν
 νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι
 καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστὶ συγκεκυφός.
 ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνδα, 855
 νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
 τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗΜΟΣ

οἴμοι τάλας· ἔχουσι γὰρ πόρπακας; ὦ πονηρὲ
 ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

ΚΛΕΩΝ

ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῆς 860
 ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ὦν
 ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
 ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.

848. It appears to have been usual to remove the handles from consecrated shields. The shields from Pylos remained in the *στοὰ ποικίλη* till Pausanias' time (about 170 A.D.).

854 *συγκεκυφός*.] Cf. Herod. III. 82, οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύψαντες ποιεῖσι.

855 *ὄστρακίνδα*.] For this termination *-ίνδα* of games compare *βασιλινδα*, *διελκυστινδα*, etc. The allusion to ostracism is plain. The game (the nature of which is explained in L. & S.) was also called *ὄστράκου περιστροφή*. Cf. Plat. *Rep.* 521 C, τοῦτο δὴ οὐκ ὄστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαγωγή, 'no mere child's play of turning the potsherd from black to white, but a serious bringing round of the soul from night to day.'

857 *τὰς ἐσβολὰς τῶν ἀλφίτων*.] 'The entrances of the granaries.'

Schol. *ἐσβολή* is esp. 'a mountain-pass'; cf. *Ach.* 1075, *τηρεῖν νιφόμενον τὰς ἐσβολὰς*. Here *καταλαβεῖν* denotes military occupation. And *ἀλφίτων* may be by way of surprise for *ὁρέων* or some such word.

859 *κρουσιδημῶν*.] Parodied from *κρουσιμετρώων*, which expresses a trick in measuring out corn: cf. L. & S. The previous mention of *ἀλφίτα* perhaps suggested the word.

860 *λέγοντος ἴσθι*.] Cf. Soph. *Aed. Tyr.* 917, ἀλλ' ἐστὶ τοῦ λέγοντος εἰ φόβους λέγοι.

862. Cleon is a watchful dog, that gives tongue when any cabal is formed; the same merit he claims in the oracle about himself: see below, v. 1017.

863 *ξυνιστάμενον*.] A word used especially of political league or conspiracy. Cf. Thuc. VIII. 66, ὁρῶν πολὺ τὸ ξυνεστηκός. Cf. also v. 477.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπερ γὰρ οἱ τὰς ἐγγέλεις θηρώμενοι πέπονθας.
 ὅταν μὲν ἡ λίμνη καταστῇ λαμβάνουσιν οὐδέν· 865
 εἰδὼν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
 αἰροῦσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττής.
 ἐν δ' εἰπέ μοι τοσουτονί· σκύτη τосαῦτα πωλῶν,
 ἔδωκας ἤδη τουτφί κάττυμα παρὰ σεαυτοῦ
 ταῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗΜΟΣ

οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

ΑΛΛΑΝΤΟΠΩΛΗΣ.

ἔγνωκας οὖν δῆτ' αὐτὸν οἴός ἐστιν; ἀλλ' ἐγώ σοι
 ζεύγος πριάμενος ἐμβάδουν τουτὶ φορεῖν δίδωμι.

ΔΗΜΟΣ

κρίνω σ' ὅσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον
 εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

ΚΛΕΩΝ

οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι, 875
 ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις—

ΑΛΛΑΝΤΟΠΩΛΗΣ

τουδί γ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικούτον,
 οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξιώσας,
 χεიმῶνος ὄντος· ἀλλ' ἐγώ σοι τουτονὶ δίδωμι.

864. Cleon's character of βορβοροτάραξις is now more fully brought out; it was spoken of above, v. 309. Eels were much prized at Athens, especially eels from the lake Copais. Cf. *Acharn.* 880—894, where the manner of cooking and serving them up with beet is described.

866 κυκῶσιν.] The Scholiast curiously tells us that 'eels not being able to swim are in the mud.' The sense is plain: and raking the bottom

is equally successful with Thames gudgeon.

876 ἐμοῦ δὲ κ.τ.λ.] 'And that you don't remember me, what good you have had from me.' Cleon then claims to have stopped evil practices; but (says his opponent) 'twas but from jealous fear of such blackguards rivalling himself.

881 τηλικούτον.] 'So old,' and therefore so much needing a great-coat to keep him warm.

ΔΗΜΟΣ

τοιουτονὶ Θεμιστοκλῆς οὐπ' ὅποι' ἐπενόησεν.
καίτοι σοφὸν καὶ κεῖν' ὁ Πειραιεύς· ἔμουγε μέντοι 885
οὐ μείζον εἶναι φαίνεται ἐξεύρημα τοῦ χιτῶνος.

ΚΛΕΩΝ

οἷμοι τάλας, οἷοις πιθηκισμοῖς με περιελαύνεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαντίοισι χρώμαι.

ΚΛΕΩΝ

ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν 890
προσαμφιῶ τοδί· σὺ δ' οἷμωζ', ὦ, πονήρ'.

ΔΗΜΟΣ

ἱαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τοῦτό γ' ἐπίτηδες σε περιήμπισχεν, ἵν' ἀποπνίξῃ·
καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ' ἐκείνον
τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ

οἶδα μέντοι. 895

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,
ἵν' ἐσθίοιτ' ὠνούμενοι, καῖπειτ' ἐν Ἡλιαίᾳ
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμὲ τοῦτ' εἶπ' ἀνὴρ κόπρειος.

887 περιελαύνεις.] Cf. above on v. 290. The meaning of the word, and the construction, are exactly the same in both places.

889 βλαντίοισι.] He has stepped as it were into Cleon's shoes.

891. Cleon here gives Demus a garment of his own, of which the

savour does not please Demus; whereupon the sausage-seller strikes in, and makes out that on another occasion an attempt had been made to do for the dicasts through the same organ of sense.

899 κόπρειος.] One scholiast explains this by κηπουρός, another says

ΚΛΕΩΝ

οἷοισί μ', ὦ πανούργε, βωμολοχεύμασιν ταραττεῖς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἦ γὰρ θεός μ' ἐκέλευσε νικῆσαι σ' ἀλαζονείᾳ.

ΚΛΕΩΝ

ἀλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξειν,
ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρυβλίον ῥοφήσαι.

905

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ κυλίχνιόν γέ σοι καὶ φάρμακον δίδωμι
τῶν τοῖσιν ἀντικνημίοις ἐλκύδρια περιαλείφειν.

ΚΛΕΩΝ

ἐγὼ δὲ τὰς πολιὰς γέ σου κλέγων νέον ποιήσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ δέχου κέρκον λαγὼ τῷ φθαλμιδίῳ περιψήν.

ΚΛΕΩΝ

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ.

910

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.

ΚΛΕΩΝ

ἐγὼ σε ποιήσω τριη-
ραρχεῖν, ἀναλίσκοντα τῶν

νήσος (? δῆμος) τῆς Ἀττικῆς. The word may be parodied from some Attic deme.

902 βωμολοχεύμασιν.] Naturally enough there were idle loafers about when a sacrifice was going on, and tit-bits to be picked up. Cf. vv. 410 and 1104. βωμ. hence means 'low blackguard tricks.'

903 ἦ θεός.] That is, Ἀθήνη.

906 κυλίχνιδόν.] ἔχουσιν οἱ ἱατροὶ τὰ πυξίδια ἐν οἷς προσβάλλουσι τὰ πάσματα. Schol.

907. The Athenians were, ac-

cording to Theophrastus (*Charact.* 19) particularly liable to sore places on their shins.

909 περιψήν.] For the contraction compare διψήν, ξήν, and a few others.

912 τριηραρχεῖν.] The Scholiast's note implies that such unjust infliction of an expensive λειτουργία was not uncommon. A trierarchy was one of the most expensive, and with bad materials supplied by the State would be doubly so.

913 ἀν....σαντοῦ.] Cobet, followed by Meineke and Holden, omits

σαντοῦ, παλαιὸν ναῦν ἔχοντ',
εἰς ἣν ἀναλῶν οὐκ ἐφέ-
ξεις οὐδὲ ναυπηγούμενος·
διαμηχανήσομαί θ' ὅπως
ἂν ἰστίον σαπρὸν λάβῃς.

915

ΧΟΡΟΣ

ἀνὴρ παφλάζει, παῦε παῦ',
ὑπερζέων· ὑφέλκτέον
τῶν δαδίων, ἀπαρυστέον
τε τῶν ἀπειλῶν ταυτηί.

920

ΚΛΕΩΝ

δώσεις ἐμοὶ καλὴν δίκην,
ἱπούμενος ταῖς ἐσφοραῖς.
ἐγὼ γὰρ ἐς τοὺς πλουσίους
σπεύσω σ' ὅπως ἂν ἐγγραφῇς.

925

this as a gloss. But there is some force in 'spending' from your own pocket.' Nor is it easy to see how ἀναλίσκοντα could have come in as a gloss on ἀναλῶν in the nom. case. 919 ἀνὴρ παφλάζει κ.τ.λ.] Join παφλάζει with ὑπερζέων, παῦε παῦε being parenthetical. Both take παῦε=παύον; for which cf. v. 821, and *Acharn.* 864, Παῦ' ἐς κόρακα. But it might equally well be transitive, and addressed to the sausage-seller.

921 δαδίων.] Meineke, following I. G. Schneider, reads δαλίων, for which word cf. *Pac.* 959.

922 ταυτηί.] Pointing to the sausage-seller's flesh-hook (κρεάγρᾱ), says the Scholiast. It seems rather a ladle (ἀρύταινα) that was wanted, and perhaps that was among the man's σκεύη. Cf. v. 155. The word ἀρύταινα is naturally suggested by ἀπαρυστέον.

924 ἱπούμενος.] Cf. *Æsch. Prom. Vincit.* 365, ἱπούμενος ῥίπτεισιν Αἰτναίαις ὕπο; and Pind. *Ol.* IV. 11, ἱπὸς ἀνεμείεσσα Τυφῶνος is said of *Ætna*. Homer has the verb ἵπτομαι. *Il.* a. 454, μέγα δ' ἔψαο λαὸν Ἀχαιῶν. Cf.

Il. β. 193. L. and S. give for ἱπὸς 'piece of wood in a mouse-trap that falls' as the first sense, and derive thence the general notions of pressure: but from Homer's use of the verb, and Pindar's use of ἱπὸς (compared with *Æschylus* on the same subject) we may rather infer 'hard pressure, jamming down &c.,' to be the primary meaning, though the particular application of ἱπὸς to a mouse-trap, or fuller's press, may graphically illustrate the exact force of the word.

ἐσφοραῖς.] For this property-tax, cf. *Dict. Ant.* Those in a richer class (συμμορία) paid on a larger fraction of their whole property. For instance, the taxable capital of a man in the first class was one-fifth of his whole property; that of one in the last was one-tenth: on this taxable property they all paid one-twentieth part as property-tax.

926 σπεύσω σ' ὅπως ἂν ἐγγρ.] This=σπεύσω ὅπως ἂν ἐγγραφῇς σί, according to a common Attic construction (cf. *Eur. Med.* 446, οὐ νῦν κατείδον πρότον...τραχείαν ὀργὴν ὡς ἀμήχανον κακόν); but the accusative

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ἀπειλήσω μὲν οὐ-
 δέν, εὖχομαι δέ σοι ταδί·
 τὸ μὲν τάγηνον τευθίδων
 ἐφεστάναι σίζον, σὲ δὲ
 γνώμην ἐρεῖν μέλλοντα περὶ
 Μιλησίων καὶ κερδανεῖν
 τάλαντον, ἣν κατεργάσῃ,
 σπεύδειν ὅπως τῶν τευθίδων
 ἐμπλήμενος φθαίης ἔτ' εἰς
 ἐκκλησίαν ἐλθεῖν· ἔπει-
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
 βουλόμενος ἐ-

930

935

of person after *σπεύδειν* is curious. The accusative however of the thing aimed at after this verb is common, and the aim here is the enrolment of the sausage-seller, or (as it might be put in Greek) 'the sausage-seller enrolled' (ἀλλ. ἐγγραφείς). *σπεύδειν*, 'to make interest,' *σπουδάζω*. Schol. Cf. the frequent use of *σπουδή* in this sense, e.g. Dem. *F. L.* 341, *ὅση μὲν...σπουδὴ περὶ τούτων τὸν ἀγῶνα καὶ παραγγελία γέγονε σχεδὸν οἶμαι πάντας ὑμᾶς ἡσθῆσθαι*, and v. 1370 of this play.

930 σίζον.] Cf. *Ach.* 1158. In *Odyss.* ix. 394 the word is used of the Cyclops' eye when pierced with the heated bar: *ὡς τοῦ σιζ' ὀφθαλμός ἐλαίνεω περὶ μοχλῷ*. Of a whirlpool Schiller says 'und es wallet und siedet und brauset und zischt' (*Der Taucher*). Southey's "How does the water come down at Lodore?" is a curious *tour de force* in this kind.

932 Μιλησίων.] The particular transaction (if there be any) is not known. Above, at v. 361, Cleon seems to boast of working against the Milesians; here he stands for them.

935 φθαίης ἔτ' ἐλθεῖν.] This use

of *φθάνειν* with infinitive is rare, and seems not quite the same as that with a participle. *φθάνειν* with a participle means 'to get a start in doing or having done,' those of whom you get a start being either expressed, or, from the context, clearly understood. With the infinitive *φθάνειν* means 'to get a start so as to do, to be early enough, or in time, to do,' without necessary implication of others more behindhand. Cf. Thuc. i. 33, *μηδὲ δυοῖν φθᾶσαι ἀμάρτωσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*, 'and, without fail, be in time to do one of two things, damage us, or secure themselves.' Also, *Nub.* 1384, *κακῶν δ' οὐκ ἂν ἐφθης φράσαι καγὼ...ἐξέφερον ἂν*. You couldn't get enough time to cry before I took you out. So here the meaning is 'that you might still be in time to go to the assembly;' not (as Mitchell renders) 'that you might get there before any one else,' but rather 'that you might be (by hurrying the fish down your throat) in time to get there before it broke up,' or before the Milesian question was settled. Cf. *Eur. Med.* 1169.

σθίων ἐπαποπνιγείης.

940

ΧΟΡΟΣ

εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα.

ΔΗΜΟΣ

κάμολι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς

ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου

ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦ βολοῦ.

945

σὺ δ', ὦ Παφλαγῶν, φάσκων φιλεῖν μ' ἐσκορόδισας.

καὶ νῦν ἀπόδος τὸν δακτύλιον, ὥς οὐκέτι

ἐμοὶ ταμειύσεις.

ΚΛΕΩΝ

ἔχε· τοσοῦτον δ' ἴσθ' ὅτι,

εἰ μὴ μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ

ἐμοῦ πανουργότερός τις ἀναφανήσεται.

950

ΔΗΜΟΣ

οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσι

οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,

ἀλλ' ἡ οὐ καθορῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

φέρ' ἴδω, τί σοι σημεῖον ἦν;

ΔΗΜΟΣ

δημοῦ βοεῖου θρίον ἐξωπτημένον.

940 ἐπαποπνιγείης.] Elmsley altered ἀποπν. to ἐπαποπν. to avoid the lengthening of ο before πν. Meineke reads ἀμ' ἀποπν. The passage will then consist of dimeter iambs, with one monometer before the final line, which is catalectic, much as a system of anapaests closes often with a monometer anapaestic line before the parcmiac.

943 κάμολι δοκεῖ κ.τ.λ.] 'I think so too (that it is well done), and (I think) that in other respects he is &c.' δοκεῖ is easily supplied to the second clause, constr. personally with πολίτης. Meineke recognizes this to be the sense required, but needlessly

would put ἐστί for εἶναι.

945 τοῖσι πολλοῖς τοῦ βολοῦ.] τοῖς εὐάνοις, Schol.

946 ἐσκορόδισας.] The Scholiast explains this by ἀήδισας, ἐπικράνας, ἐδρίμυζας, 'you have made me quarrelsome,' garlic being, as we have seen (v. 494), used to prime fighting-cocks. There may also (as some think) be allusion to the σκοροδάλημ of tanners, cf. v. 1095. Indeed the sense wanted is rather 'you have disgusted me,' dosed me with your unsavoury tanner's messes.

954 δημοῦ β. θ.] A pun on δημοῦ and δήμον is intended. For θρίον cf. *Acharn.* 1101—2.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτ' ἔνεστιν.

ΔΗΜΟΣ

οὐ τὸ θρῖον; ἀλλὰ τί;

955

ΑΛΛΑΝΤΟΠΩΛΗΣ

λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗΜΟΣ

αἰβοῖ τάλας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστιν;

ΔΗΜΟΣ

ἀπόφερ' ἐκποδών.

οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.
παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίεүү μοι.

ΚΛΕΩΝ

μὴ δῆτά πῶ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγῶ,
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

960

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τῶν ἐμῶν νυν.

ΚΛΕΩΝ

ἀλλ' οἷ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ
χωράς ἀπάσης ἐστεφανωμένον ῥόδοις.

965

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐμοὶ δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα
ἔχων κατὰπαστον καὶ στεφάνην ἐφ' ἄρματος
χρυσοῦ διώξει Σμικύθην καὶ κύριον.

956 λάρος.] Cleon is called λάρος in *Nub.* 591. ὁ λάρος ζῶν ἐστιν ἀδελφάγον. Schol. For Cleonymus cf. *Acharn.* 88.

968 στεφάνην.] The fem. is 'de muliebri ornatu,' the masc. form 'de quovis serto.' Meineke doubts στεφάνην being right here and would read στέφανον, but the obscure allusion to Smicythes as feminine in

the next line may justify the text.

969 Σμικύθην καὶ κύριον.] Smicythes was a king of Thrace, and, taking advantage of the feminine termination of the accusative (some say with reference to the effeminate character of the man, which is doubtful), the poet adds τὸν κύριον, 'her lord or husband,' because in an Athenian suit (διωξις) to the name of

ΔΗΜΟΣ

καὶ μὴν ἔνεγκ' αὐτοὺς ἰὼν, ἔν' οὐτοσὶ
αὐτῶν ἀκούσῃ.

970

ΑΛΛΑΝΤΟΠΩΛΗΣ

πανυ γε.

ΔΗΜΟΣ

καὶ σύ νυν φερε.

ΚΛΕΩΝ

ἰδοῦ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοῦ νῆ τὸν Δί· οὐδὲν κωλύει.

ΧΟΡΟΣ

ἥδιστον φάος ἡμέρας
ἔσται τοῖσι παροῦσι πᾶ-
σιν καὶ τοῖς ἀφικνουμένοις,
ἦν Κλέων ἀπόληται.
καίτοι πρεσβυτέρων τινῶν
οἷων ἀργαλεωτάτων
ἐν τῷ δείγματι τῶν δικῶν
ἤκουσ' ἀντιλεγόντων,
ὥς εἰ μὴ ᾿γένεθ' οὗτος ἐν
τῇ πόλει μέγας, οὐκ ἂν ᾗ-
στην σκεῖτῃ δύο χρησίμω,
δοῖδνξ οὐδὲ τορύνῃ.

975

980

any woman prosecuted was added καὶ ὁ κύριος. διώξει has a double sense of legal suit, and warlike pursuit, as in *Acharn.* 700.

978 οἷων ἀργ.] For a case of such attraction cf. *Ach.* 702, ἀνδρα κωφὸν ἤλικον Θουκυδίδην. See *Matth. Gr.* 473, Obs. I.

979 δείγματι τῶν δικῶν.] 'The show-place, or sample-place of suits.' The proper δῆγμα was in the Piræus, where, as the Scholiast says, οἱ ἔμποροι τὰ δῆγματα τῶν πωλουμένων ἐτίθεσαν. Either the law-courts

are here nicknamed δῆγμα τῶν δικῶν, by way of a joke, or, as Dindorf and Schömann think, the market-place is meant because notice of the various suits coming on was set up publicly there. Bothe takes ἀργαλεωτάτων as constr. with δικῶν, 'most tough customers at suits,' but the arrangement of the words will hardly allow this.

984 δοῖδνξ οὐδὲ τορύνῃ.] Cf. *Pac.* 269, ἀπόλλωλ' Ἀθηναίους ἀλετρίβανος, ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.

ἀλλὰ καὶ τόδ' ἔγωγε θαν-
 μάζω τῇ ὁμοουσίας
 αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ
 παῖδες οἱ ξυνεφοίτων
 τὴν Δωριστὶ μόνῃν ἂν ἄρ-
 μόντεσθαι θαμὰ τὴν λύραν,
 ἄλλην δ' οὐκ ἐθέλειν λαβεῖν·
 κᾶτα τὸν κιθαριστὴν
 ὀργισθέντ' ἀπάγειν κελεύ-
 ειν, ὡς ἁρμονίαν ὁ παῖς
 οὗτος οὐ δύναται μαθεῖν
 ἦν μὴ Δωροδοκηστί.

ΚΛΕΩΝ

ἰδοῦ, θέασαι, κούχ' ἅπαντας ἐκφέρω.

ΔΗΜΟΣ

ταυτὲ τί ἐστι;

ΚΛΕΩΝ

λόγια.

ΔΗΜΟΣ

πάντ';

ΚΛΕΩΝ

ἐθαύμασας;

καὶ νῆ Δί' ἔτι γέ μουσσι κιβωτὸς πλέα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο.

989 Δωριστὶ...Δωροδοκηστί.] The Dorian was one of the ἁρμονίαι, and a warlike one (cf. Plat. *Rep.* 399); but here it is chosen for the sake of the pun on *δωροδοκία*. The subject of ancient music and ἁρμονίαι is obscure, and we can hardly find an exact equivalent for ἁρμονία, much less translate the pun. We might say that the only song Cleon would sing was, 'I love sixpence, jolly, jolly sixpence.'

ἂν ἀρμόττεσθαι.] It is as well, with Meineke and others, thus to supply ἂν to the reading of the MSS. ἀρμόττεσθαι, as to read *ἐναρμόττεσθαι*.

1001 ξυνοικία.] Brunck quotes the following Scholiast's note: *ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἰκίαν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν. ὅπου δ' εἰς ἐνοικεῖ, οἰκίαν.* The Latin equivalent is 'insula.'

ΔΗΜΟΣ

φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοί ποτε;

ΚΛΕΩΝ

οὔ μοι μέν εἰσι Βάκιδος.

ΔΗΜΟΣ

οἱ δὲ σοὶ τίνος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗΜΟΣ

εἰσιν δὲ περὶ τοῦ;

ΚΛΕΩΝ

περὶ Ἀθηνῶν, περὶ Πύλου,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

1005

ΔΗΜΟΣ

οἱ σοὶ δὲ περὶ τοῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τᾶλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

1010

ΔΗΜΟΣ

ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ κείνον ᾧ περ ἤδομαι,
ὥς ἐν νεφέλαισιν αἰετὸς γενήσομαι.

ΚΛΕΩΝ

ἀκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.

Φράζευ, Ἐρεχθεΐδῃ, λογίων ὁδόν, ἣν σοι Ἀπόλλων 1015

1003 Βάκιδος.] Cf. above, v. 124.
1010. Meineke's reading has been preferred to Dindorf's, since it is natural for the sausage-seller to conclude with the same words as Cleon.

1012 τὸν περὶ ἐμοῦ.] The Scholiast gives this oracle: εἰδαίμων πτολίεθρον Ἀθηναίης ἀγελείης, πολλὰ ἰδὼν

καὶ πολλὰ παθὼν καὶ πολλὰ μογήσαν αἰετὸς ἐν νεφέλῃσι γενήσεται ἡματὶ πάντα. It is mentioned in the *Birds*, v. 976—7. Cf. also below, v. 1087.

1015 Φράζευ.] Cf. Herod. VIII. 20, φράζω βαρβαρόφωνον, ὅταν ζυγὸν εἰς ἄλα βάλλῃ βύβλινον, Εὐβοίης ἀπέχει πολυμηκάδας αἰγας.

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.
 σώζεσθαι σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
 ὃς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς
 σοὶ μισθὸν ποριεῖ, κἂν μὴ δρᾷ ταῦτ', ἀπολείται.
 πολλοὶ γὰρ μίσει σφε κατακρῶζουσι κολοιοί.

1020

ΔΗΜΟΣ

ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὃ τι λέγει.
 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί;

ΚΛΕΩΝ

ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·
 σοὶ δ' εἶπε σώζεσθαι μ' ὁ Φοῖβος τὸν κύνα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτό φησ' ὁ χρησμός, ἀλλ' ὁ κύων ὁδὶ
 ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει.

1025

1017 καρχαρόδοντα.] Cf. *Vesp.* 1031.

1018 χάσκων.] Brunck and Meineke read *λάσκων* with most MSS.: *χάσκων* MS. Rav. Either will do. There is perhaps a little more variety from *κεκραγὼς* in *χάσκων*. *πρὸ σέθεν* for *πρόσθεν* seems a certain correction: cf. v. 1023, *πρὸ σοῦ γὰρ ἀπύω*.

1019 κἂν μὴ δρᾷ ταῦτ', ἀπολείται.] Many change *δρᾷ* to *δράς*. Bothe says 'it is foolish to say of the dog that he would perish rather than fail to serve his master's gains.' Surely not more so than to say of the dog *σοὶ μισθὸν ποριεῖ*. It is said of Cleon under the figure of a dog. Retaining the old reading, we must of course connect *πολλοὶ γὰρ* in sense with *σώζεσθαι*.

1020 κολοιοί.] Cf. v. 1051. Homer twice mentions jackdaws as noisy birds scared by a hawk. *Il.* π. 583, *ἱρῆκη ἐοικώς ὠκέϊ, ὅστ' ἐφύβησε κολοιοὺς τε ψῆράς τε*: and *Il.* ρ. 755—7, *τῶν δ' ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοίων οὐλον κεκλιγόντες*

δε προΐδωσι λόντα κίρκων. Cf. Pind. *Nem.* III. 143, *κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται*, while the eagle stoops from aloft on his prey. Also in Pind. *Olymp.* II. 156, *λάβροι παγγλωσσίῃ, κόρακες ὥς, ἀκραντα γαυόμεν Διὸς πρὸς δρυιχα θεῶν*. There is something absurd (and meant to be so) in the daws chattering against a dog. Cleon should by rights be an eagle or hawk, and a hawk he makes himself in v. 1053, while above, at v. 197, he was a *βυρσαίετος*.

1022 τί γὰρ...κυνί.] It is common to find *τί ἐμοὶ καὶ σοί*; 'What have I to do with thee?' Here *κολοιοῖς καὶ κυνί* forms the second party concerned. 'What has Erechtheus to do with daws and dogs?'

1026 ὥσπερ θύρας.] As dogs tied up at the door gnaw the posts, so he gnaws a bit from the oracles, and does not give them to you entire. Casaubon. And so the Scholiast takes it. Meineke adopts a conjecture of Hermann's, *ἀθάρης* 'porridge.' For the word, cf. *Plut.* 673. The conjecture seems unnecessary.

ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνὸς.

ΔΗΜΟΣ

λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ἵνα μὴ μ' ὁ χρησμός ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Φράζου, Ἐρεχθεΐδη, κύνα Κέρβερον ἀνδραποδιστήν, 1030
ὃς κέρκῳ σαίνων σ', ὅπταν δειπνῆς, ἐπιτηρῶν,
ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκης·
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι. 1035

ΚΛΕΩΝ

ὦ τᾶν, ἄκουσον, εἴτα διάκρινον τότε.
Ἔστι γυνή, τέξει τε λέονθ' ἱεραῖς ἐν Ἀθήναις,
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ὥστε περὶ σκύμνοισι βεβηκῶς· τὸν σὺ φύλαξαι,

1027 ἐμοὶ γάρ ἐστ' ὀρθῶς κ.τ.λ.] 'For I have the correct version about this dog.' With the adverb ὀρθῶς some participle (γεγραμμένον or the like) is easily supplied.

1029 ἵνα μὴ μ' ὀχ.] Brunck quotes from Plautus, *Asin.* III. 2. 43. *Nimis vellem habere perticam; ... qui verberarem asinos si forte occiperint clamare hinc ex crumena: the money received for the asses being the real contents of the purse.*

1030 ἀνδραποδιστήν.] σωματέμπορον, τοὺς ἐλευθέρους καταδουλοῦμενον, Schol. Such arbitrary dealings with person and estate as are charged on Cleon in vv. 261—7 may justify the word.

1034 νήσους.] By surprise for 'pots and pans,' or something of the sort. The islands were a rich source of revenue to Athens.

1036 τότε.] Holden adopts Mei-

neke's τότε. But surely εἴτα τότε may stand; compare *αὐθις αὐ πάλιν*, &c. εἴτα expresses the 'afterwards,' τότε 'at that point of time.' The Latin 'tum demum' would also be nearly equivalent.

1037 Ἔστι γυνή.] Cf. Herod. v. 92, *Διερὸς ἐν πέτρῃσι κύνι. τέξει δὲ λέοντα καρτερὰν, ὠμηστήν. πολλῶν δ' ὑπὸ γούνατα λύσει.*

1038 κώνωψι.] τοῖς ῥήτορσιν, Schol.

1039 ὥστε περὶ σ. β.] Compare Homer's use of *περιβῆναι* and *ἀμβιβηκέναι*, *Il.* θ. 331, *θέων περίβη. ξ. 477, ἀμφὶ κασιγνήτῳ βεβαῖος.*

Φύλαξαι.] Bothe has *φύλασσε*, following Brunck, who objects to *φύλαξαι*, the middle imperative. *φυλάξαι*, act. infin. in imperative sense might be read; and Dindorf so has it; and a similar change of accent in *Acharn.* 131 secures the active voice, which is there indis-

τείχος πόλησας ξύλινον πύργους τε σιδηροῖς.
ταῦτ' οἶσθ' ὃ τι λέγει;

1040

ΔΗΜΟΣ

μὰ τὸν Ἀπόλλω ἴγω μὲν οὔ.

ΚΛΕΩΝ

ἔφραζεν ὁ θεός σοι σαφῶς σῶζειν ἐμέ·
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗΜΟΣ

καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγενημένος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν,
ὁ μόνον σιδηροῦν τεῖχος ἐστὶ καὶ ξύλον,
ἐν ᾧ σε σῶζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

1045

ΔΗΜΟΣ

πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τουτονὶ

δῆσαί σ' ἐκέλευ' ἐν πεντεσυρίγγῳ ξύλῳ.

ΔΗΜΟΣ

ταυτὶ τελεῖσθαι τὰ λόγῳ ἤδη μοι δοκεῖ.

1050

ΚΛΕΩΝ

μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορῶναι.
ἀλλ' ἱέρακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι
ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους.

pensable. See note on that passage. The middle verb is however (as Shilleto shows on Dem. F. L. p. 422) used in the sense of 'to watch for one's own interests, with a fear to lose.'

1044 Ἀντιλέων.] A rascal and busy-body, Schol.

1049 ἐκέλευ' ἐν.] Elmsley and Meineke insert the preposition ἐν here,

and in v. 368, and in *Nub.* 592. It seems more natural Greek, and they are probably right. Cf. v. 394, ἐν ξύλῳ δῆσας.

πεντεσυρίγγῳ.] Having five holes, for feet hands and neck. Schol.

1053 κορακίνους.] There is some doubt whether this should be taken of young ravens or of a sort of fish. The Scholiast says κορακῖνες δὲ εἶδος

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦτό γέ τοι Παφλαγῶν παρεκινδύνευσε μεθυσθείς.
 Κεκροπίδη κακόβουλε, τί τοῦθ' ἡγεί μέγα τοῦργον; 1055
 καί κε γυνή φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη·
 ἀλλ' οὐκ ἂν μαχέσαιο.

ΚΛΕΩΝ

ἀλλὰ τότε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν.
 Ἔστι Πύλος πρὸ Πύλοιο

ΔΗΜΟΣ

τί τοῦτο λέγει, πρὸ Πύλοιο;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰς πυέλους φησὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

ΔΗΜΟΣ

ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὗτος γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν.
 ἀλλ' οὔτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ
 ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάννυ.

Ιχθύος· ἐπαίξε δὲ ἀντὶ τοῦ κούρου.
 And in a fragment of Aristophanes
 (152, Dind.) μελανοπτερύγων κορα-
 κίνων is referred by Athenæus to the
 fish; compare in Pind. *Pyth.* IV. 29,
 δελφίνων ἐλαχυπτερύγων. Nor is κο-
 ρακίνος found elsewhere as a diminutive
 of κόραξ, and it is argued that κοράκιςκος
 would be the form. And yet fish are not
 a very natural prey for the *Ιέραξ* to bring,
 unless it were an osprey, which *Ιέραξ* does
 not appear to mean elsewhere.

1054 τοῦτό γε... μεθυσθείς.] Thucydides
 says (IV. 28), ἐνέπεσε μὲν τι καὶ γέλως
 τῇ κουφολογίᾳ αὐτοῦ, and afterwards (c. 39),
 καὶ τοῖς Κλέωνος καίπερ μανιῶδης οὔσα ἡ ὑπόσχε-
 σις ἀπίβη.

1055 κακόβουλε.] Cf. *Nub.* 587,

φασὶ γὰρ δυσβουλίαν τῇδε τῇ πόλει
 προσεῖναι. In the *Acharnians* (v. 630)
 the Athenians are ταχύβουλοι, and what
 they plan in haste they repent at leisure
 (v. 632). Cf. *Eccles.* 137.

1059 Ἔστι Πύλος.] The whole line is
 given by the Scholiast, ἔστι Πύλος πρὸ
 Πύλοιο, Πύλος γὰρ μὲν ἐστι καὶ ἄλλη.
 There were three towns of the name. The
 bearing of the line as an oracular warning
 is not clear: it serves however to introduce
 a poor play on Πύλος and πύλος.

1062. This is better given to the sausage-
 seller, as Meineke has it, than to Demus,
 as Dindorf. ἀλλὰ γὰρ marks the speaker's
 passing on to another subject.

ΔΗΜΟΣ

προσέχω· σὺ δ' ἀναγίνωσκε, τοῖς ναύταισί μου 1065
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Αἰγείδη, φράσσαι κυναλώπεκα, μή σε δολώσῃ,
λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολύνιδριν,
οἶσθ' ὃ τί ἐστὶν τοῦτο;

ΔΗΜΟΣ

Φιλόστρατος ἡ κυναλώπηξ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε 1070
αἰτεῖ ταχείας ἀργυρολόγους οὐτοσί·
ταύτας ἀπαυδᾷ μὴ διδόναι σ' ὁ Λοξίας.

ΔΗΜΟΣ

πῶς δὴ τριήρης ἐστὶ κυναλώπηξ;

1068 λαίθαργον.] Eustathius explains this of a dog by λαθροθήκης, of a man by ἐπίβουλος καὶ κρύφα βλάπτων, quoting from Sophocles σαίνουσα δάκνει καὶ κύων λαίθαργος εἶ (Soph. *Fr.* 902, Dind.). What the latter part of the word is to be referred to, commentators do not say. ἀργός appears in Homer as an epithet of animals (e.g. βόες ἀργοί, *Il.* ψ. 30), and is rendered 'sleek,' but the phrase πῶδας ἀργοί of dogs is thought to mean, 'fleet of foot.' Cf. L. and S. on the word. 'Bright' is certainly one sense of ἀργός. Could λαίθαργος be 'treacherously bright,' with bright glances, or sleek oiliness outside but treachery within? Compare David's enemy, whose words were softer than butter and smoother than oil, though he had war in his heart. Blomfield, on *S. c. Theb.* 379, illustrates fully the

doggish temper in a note on σάινω, quoting from Shakspeare, 'O Buckingham, beware of yonder dog: Look: when he fawns he bites.' Cf. above, v. 1030—1.

1069 Φιλόστρατος.] This man appears to have been nicknamed κυναλώπηξ. Cf. *Lysistr.* 957. An analogous compound is χηναλώπηξ, 'a fox-goose,' a bird mentioned in *Av.* 1295. The first word in the Greek compound defines the kind of animal, the second qualifies it. The sausage-seller meant Cleon by the κυναλώπηξ, Demus takes it of Philostratus; then, on being corrected, thinks that it means the ships, and not the man who asks for them. The sausage-seller accepts this interpretation, and absurdly works it out.

1071 ἀργυρολόγους.] Such ships are mentioned by Thucydides, *IV.* 50, 75.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπως;

ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ

πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί;

1075

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
 ἐτιῇ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗΜΟΣ

εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.
 ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἰπέ σοι ἐξαλέασθαι, 1080
 χρησμὸν Λητοῖδης, Κυλλήνην, μὴ σε δολώσῃ.

ΔΗΜΟΣ

ποίαν Κυλλήνην;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὴν τούτου χεῖρ' ἐποίησεν
 Κυλλήνην ὀρθῶς, ἐτιῇ φησ', ἔμβαλε κυλλῇ.

ΚΛΕΩΝ

οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος
 ἐς τὴν χεῖρ' ὀρθῶς ἤνιξάτο τὴν Διοπεΐθους. 1085

1077 χωρίοις.] Cf. note on *Acharn.* 229.

1078 μισθός.] Demus returus to the main question of pay, asked in v. 1066.

1079 ἡμερῶν τριῶν.] εἰώθασιν εἰς τὸν πόλεμον ἐξιώντες οἱ στρατιῶται λαμβάνειν τροφὴν ἡμερῶν τριῶν, Schol. Cf. *Acharn.* 197, καὶ μὴ 'πιτηρεῖν σι- τι' ἡμερῶν τριῶν.

1080 ὃν εἰπέ σοι ἐξαλέασθαι.] There is a mixture of two constructions: (1) Hear this oracle which

Lato's son speaks to you. (2) Hear this oracle in which Lato's son bids you avoid. Or ἐξ. K. may be considered as explanatory of what the oracle is: 'Hear this oracle, which he utters to thee, even to avoid &c.'

1081 Κυλλήνην.] Cf. Thuc. i. 30, Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέ- πρησαν.

1083 κυλλῇ.] οἱ γὰρ δωροδοκοῦν- tes κοιλαινουσι τὴν χεῖρα, Schol.

1085. Diopceithes was maimed, and (as Casaubon thinks) had lost

ἀλλὰ γάρ ἐστιν ἐμοὶ χρησμός περὶ σοῦ πτερυγῶτος,
αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ γὰρ ἐμοὶ, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.

ΚΛΕΩΝ

ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτῇ 1090
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίειαν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δία καὶ γὰρ ἐγώ· καὶ μοῦδόκει ἡ θεὸς αὐτῇ
ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἵπικαθῆσθαι·
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυσάλλῃ
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην. 1095

ΔΗΜΟΣ

ἰοὺ ἰοῦ.

οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.
καὶ νῦν ἐμαντὸν ἐπιτρέπω σοι τουτονὶ
γερονταγωγεῖν κἀναπαιδεύειν πάλιν.

ΚΛΕΩΝ

μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ 1100
κριθὰς ποριῶ σοι καὶ βίον καθ' ἡμέραν.

his hand in some discreditable way.

1087 αἰετὸς ὡς γίγναι.] This was like Demus' pet oracle: cf. above, v. 1012.

1088 καὶ γὰρ ἐμοί.] 'Yes—I dare say—for so have I (how you will rule) both the earth and &c.'

1089 δικάσεις.] A hit at the φιλοδικία of the Athenians. δικ. is put where we might have expected ἀρξεις or some such word.

1094 κατὰ τῆς κ.] Cf. v. 660, and the note there. This line and v. 1091 illustrate one sense of κατὰ with a genitive.

1099 γερονταγωγεῖν κ.τ.λ.] The Scholiast on *Nub.* 1417 gives us these lines from the *Peleus* of Sophocles: Πηλέα τὸν Διάκειον οἰκουρὸς μὲν γερονταγωγῶ κἀναπαιδεύω πάλιν. πάλιν γὰρ αἰθῆς παῖς ὁ γηράσκων ἀνὴρ.

1101 κριθάς.] Orators used to promise distribution of barley, but sometimes cheated the people out of it. Cf. *Vesp.* 715—19, ἀλλ' ὅπότε μὲν δείσωσ' αὐτοὶ, τὴν Εὐβοίαν διδάσιν ὑμῖν, καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους ποριεῖν. ἔδοσαν δ' οὐπώποτε σοι, πλὴν πρώην πέντε μεδίμνους, καὶ ταῦτα μόλις ξενίας φεύγων ἑλαβες κατὰ χοίνικα, κριθῶν.

ΔΗΜΟΣ

οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.

ΚΛΕΩΝ

ἄλλ' ἄλφειτ' ἤδη σοι ποριῶ 'σκευασμένα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας
καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ 'σθιε.

1105

ΔΗΜΟΣ

ἀνύσατέ νυν, ὃ τι περ ποιήσεθ'· ὡς ἐγὼ,
ὀπότερος οὖν σφῶν εὖ με μᾶλλον ἂν ποιῇ,
τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.

ΚΛΕΩΝ

τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ δῆτ', ἄλλ' ἐγώ.

1110

ΧΟΡΟΣ

ὦ Δῆμε, καλήν γ' ἔχεις
ἀρχήν, ὅτε πάντες ἀν-
θρωποι δεδίασί σ' ἄσ-
περ ἄνδρα τύραννον.
ἄλλ' εὐπαράγωγος εἶ,

1115

1103. Thuphanes was an under-
clerk, and flatterer of Cleon, Schol.

1108 ὀπότερος οὖν. Vulg. ἂν
σφῶν εὖ με μᾶλλον ἂν. But though
there are many instances of ἂν
doubled with optative (cf. note on
Nub. 783, 840), it seems indefensible
in a relative sentence. Hermann,
Meineke, and Holden read ἂν σφῶν
νῦν με μᾶλλον εὖ. The text reading
appears as probable as this, or as
Dindorf's εὖ μ. αἰ.

1111—1120. The Chorus con-
gratulate Demus on his powerful
sovereignty, but blame him for his
easy-going gullibility. Some of the
expressions may be illustrated from
Thucydides, III. 37, τυραννίδα ἔχετε
τὴν ἀρχήν. Cf. II. 63. Also II. 38,
μετὰ καυνότητος μὲν λόγου ἀπατάσθαι
ἀριστοι, ... ζητοῦντές τε ἄλλο τι, ὡς εἰ-
πεῖν, ἣ ἐν οἷς ζῶμεν φρονούοντες δὲ οὐδὲ
περὶ τῶν παρόντων ἱκανῶς· ἀπλῶς τε
ἀκοῆς ἡδονῇ ἡσώμενοι κ.τ.λ.

θωπευόμενός τε χαί-
 ρεις κάξαπατώμενος,
 πρὸς τόν τε λέγοντ' αἰ
 κέχηντας· ὁ νοῦς δέ σου
 παρῶν ἀποδημεῖ.

1120

ΔΗΜΟΣ

νοῦς οὐκ ἔνι ταῖς κόμαις
 ὑμῶν, ὅτε μ' οὐ φρονεῖν
 νομίζετ'· ἐγὼ δ' ἐκὼν
 ταῦτ' ἡλιθιάζω.
 αὐτός τε γὰρ ἡδομαι
 βρύλλων τὸ καθ' ἡμέραν,
 κλέπτοντά τε βούλομαι
 τρέφειν ἕνα προστάτην·
 τοῦτον δ', ὅταν ᾗ πλέως,
 ἄρας ἐπάταξα.

1125

1130

ΧΟΡΟΣ

χοῦτω μὲν ἂν εὖ ποιοῖς,
 εἴ σοι πυκνότης ἔνεστ'
 ἐν τῷ τρόπῳ, ὡς λέγεις,
 τοῦτω πάνυ πολλή,
 εἰ τοῦσδ' ἐπίτηδες ὥσ-

1135

1119 κέχηντας.] Cf. above, v. 755, and below, v. 1262, where a proper name is coined from this word.

νοῦς κ.τ.λ.] 'Your wits, tho' at home are abroad;' rather an Euripidean oxymoron: cf. *Ach.* 396, οὐκ ἐνδον ἐνδον ἐστιν. Demus rejoins, 'It is you who have no wits.'

1121 κόμαις.] The knights wore their hair long. Cf. 580. The more usual taunt would be, 'Your gray hairs (or 'your beard') haven't got you wisdom;' and to this effect Casaubon quotes Theocr. *Id.* x. 40, ὥμοι τῷ πῶγωνος δν ἀλιθίως ἀνέφυγας; cf. *Id.* xiv. 28, μάταν εἰς ἀνδρα γενειῶν. But κόμαι here certainly means (as the Scholiast says) the long hair of the knights. 'Those overgrown locks must hide small

sense.' Walsh.

1122—30. Demus' principle, on his own showing, is not high; to let a thief go on from bad to worse, and, when he is gorged, to do for him.

1126 βρύλλων.] Cf. *Nub.* 1382, εἰ μὲν γε βρῦν εἰπας ἐγὼ γνωὺς ἂν πειεῖν πάρεσχον.

1130 ἄρας.] Cf. *Acharn.* 565, αὐτὸς ἀρθήσει τάχα.

1131 ἂν εὖ ποιοῖς.] Meineke objects to this form of the optative, and to the double εἰ, proposing ἀρ' εὖ ποιεῖς· ᾗ.

1131—40. The Chorus admit that perhaps after all Demus' method is not a bad way of utilizing the rascals.

περ δημοσίους τρέφεις
 ἐν τῇ πύκνῃ, καὶ θ' ὅταν
 μή σοι τύχῃ ὄψον ὄν,
 τούτων ὅς ἂν ᾗ παχὺς,
 θύσας ἐπιδειπνεῖς.

1140

ΔΗΜΟΣ

σκέψασθε δέ μ', εἰ σοφῶς
 αὐτοὺς περιέρχομαι,
 τοὺς οἰομένους φρονεῖν
 καὶ μ' ἐξαπατύλλειν.
 τηρῶ γὰρ ἐκάστοτ' αὐ-
 τοὺς, οὐδὲ δοκῶν ὄρᾶν,
 κλέπτοντας· ἔκειτ' ἀναγ-
 κάζω πάλιν ἐξεμεῖν
 ἅττ' ἂν κεκλόφωσί μου,
 κημὲν καταμηλῶν.

1145

1150

ΚΛΕΩΝ

ἅπαν' ἐς μακαρίαν ἐκποδών.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σύ γ', ὦ φθόρε.

ΚΛΕΩΝ

ὦ Δήμ', ἐγὼ μέντοι παρεσκευασμένος
 τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι

1136 δημοσίους.] Called also φαρμακοί: cf. *Ran.* 732, οἷσιν ἡ πόλις πρὸ τοῦ οὐδὲ φαρμακοῖσιν εἰκὴ βλάβως ἐχρήσατ' ἄν.

1139 παχὺς.] Cf. *Pac.* 639, τοὺς παχεῖς καὶ πλουσίους.

1141—50. Demus goes on to show that his safeguard for checking these rogues, and making them refund, is in the law-courts and ballot-box.

1148 ἐξεμεῖν.] Cf. *Acharn.* 6, τοῖς πέντε ταλάντας οἷς Κλέων ἐξήμεσεν.

1150 κημὲν καταμηλῶν.] As doctors examine patients' throats and make them vomit for their health's sake, so Demus uses the ballot-box as a disgorging.

1151 μακαρίαν.] 'Blessedness,' euphemistically put for 'blazes.' Cf. *Plat. Hipp. Maj.* 293 A, τί τοῦτο; βάλλ' ἐς μακαρίαν.

καὶ χιλιόπαλαι καὶ πρόπουλαι, πάλαι πάλαι.

1155

ΔΗΜΟΣ

ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφῶ, καὶ πρόπαλαι, πάλαι πάλαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶσθ' οὖν ὃ δρᾶσον;

ΔΗΜΟΣ

εἰ δὲ μὴ, φράσεις γε σύ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονι,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου,

ΔΗΜΟΣ

δρᾶν ταῦτα χρή.

1160

ἄπιτον.

ΚΛΕΩΝ

ἰδοῦ.

ΔΗΜΟΣ

θέοιτ' ἄν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποθεῖν οὐκ ἐῷ.

ΔΗΜΟΣ

ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ ἔγωθ' ἑρνήσομαι.

1156 τρισμυριόπαλαι.] Demus outdoes their 'ages' thirty-fold, mocking them the while.

1158 εἰ δὲ μὴ, φράσεις γε σύ.] 'Well, if I don't, you in your wisdom will tell me.' The phrase is neatly ironical. Meineke, following Porson, reads εἰσομ', ἦν φράσεις γε σύ. The change seems unnecessary. εἰ γε μὴ φράσεις, MS. v. εἰ δὲ MS. Rav.

1160 ἵνα...ἐξ ἴσου.] 'That we

may start fair to serve you.' So ἐκ κρείσσονων, ἐξ ἐλασσόνων would be 'with odds given, or giving odds,' respectively.

1161 ὑποθεῖν.] 'To outrun me, to steal a march on me.' This is referred to in illustration of ὑποδραμῶν in v. 742, but the same meaning does not suit that passage. See the note there.

1163 ἑρνήσομαι.] τρυφήσω. Schol. 'I shall be over-nice.' The word is

ΚΛΕΩΝ

ὄρᾱς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

1165

ΚΛΕΩΝ

ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μυστίλας μεμυστιλημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

ΔΗΜΟΣ

ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.

1170

ΚΛΕΩΝ

ἐγὼ δ' ἔτνος γε πίσινων εὐχρων καὶ καλον
ἐτόρυνε δ' αὖθ' ἡ Παλλὰς ἡ Πυλαιμάχος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ Δῆμ', ἐναργῶς ἡ θεὸς σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.

ΔΗΜΟΣ

οἶε γὰρ οἰκεῖσθαι ἐτι τήνδε τὴν πόλιν,
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;

1175

generally used of a woman's pretended drawing back with aim to draw her lover on.

1170 ὥς μέγαν ἄρ' εἶχες.] Demus looks at the hollow of the bread-spoon, and is surprised at the size of the finger necessary to scoop it out.

1172 Πυλαιμάχος.] The Scholiast refers this word to Pylos alone: L. and S. to πῶλαι, but with a pun on Pylos. It is most probably used as a well-known epithet of Pallas, as is Ὀβριμοπάτρα below.

1173, 4 ἐπισκοπεῖ.....ὑπερέχει.] This is illustrated by Solon's elegy, quoted by Demosthenes (*Fals. Leg.* 421) τῷ γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτρῃ Πάλλας Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει.

1175 οἰκεῖσθαι.] Cf. *Lysistr.* 116, δοῦναι (for δοῦναι αὐν): and note on *Nub.* 988.

1176 χύτραν.] By surprise for χέρα, as is easily seen from Solon's elegy quoted above.

ΚΛΕΩΝ

τουτὶ τέμαχος σουῶκεν ἡ Φοβειστρατη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἡ δ' Ὀβριμοπάτρα γ' ἐφθὼν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἡνύστρου τε καὶ γαστρὸς τόμον.

ΔΗΜΟΣ

καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1180

ΚΛΕΩΝ

ἡ Γοργολόφα σ' ἐκέλευε τουτονὶ φαγεῖν
ἐλατῆρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

λαβὲ καὶ ταδί νυν.

ΔΗΜΟΣ

καὶ τί τούτοις χρήσομαι

τοῖς ἐντέροις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες αὐτ' ἔπεμψέ σοι

ἐς τὰς τριήρεις ἐντερόνειαυ ἡ θεός·

1185

ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.

ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

1178 Ὀβριμοπάτρα.] Cf. the quotation at v. 1173.

1180 τοῦ πέπλου.] Cf. above, v. 566, and for καλῶς γ' ἐπ. *Ach.* 1050. 'Very kind and right of her so to do in thankful memory of her replies.'

1181 Γοργολόφα.] Cf. *Ach.* 568, where this epithet is given to Lamachus. Meineke remarks that it means terrible-crested rather than 'Gorgon-crested.' Virgil (*Æn.* VIII. 438) speaks of 'ipsum in *pectore* divæ (Gorgona:)' and it was on his shield that Lamachus bore the Gorgon.

Cf. Hom. *Il.* ζ. 469, δεινὸν ἀπ' ἀκροτάτης κέρυθος νεύοντα νοήσας, for the terrors of Hector's helm.

1182 ἐλατῆρος.....ἐλαύνωμεν.] A poor pun, and perhaps untranslatable. The cake had its name παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος. Compare σφυρήλατος, χαλκῆλατος, and similar words.

1185 ἐντερόνειαυ.] τὰ ἀπὸ τῆς τρόπιδος ἀνερχόμενα ξύλα, Schol.

1187 τρία καὶ δύο.] Three of water to two of wine. For 'half and half,' see *Plut.* 1132, and *Ach.* 354.

ΔΗΜΟΣ .

ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ Τριτογενῆς γὰρ αὐτὸ ἐνετριτώνισεν.

ΚΛΕΩΝ

λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.

1190

ΑΛΛΑΝΤΟΠΩΛΗΣ

παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.

ΚΛΕΩΝ

ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶμοι. πόθεν λαγῶά μοι γενήσεται;
ὦ θυμὲ, νυνὶ βωμολόχον ἔξευρέ τι.

ΚΛΕΩΝ

ὀρᾶς τάδ', ὦ κακόδαιμον;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὀλίγον μοι λέλει
ἐκκεινοὶ γὰρ ὡς ἔμ' ἔρχονται.

1195

ΚΛΕΩΝ

τίνες;

ΑΛΛΑΝΤΟΠΩΛΗΣ

πρέσβεις ἔχοντες ἀργυρίου βαλάντια.

1189 ἐνετριτώνισεν.] A word coined to suit *Τριτογενῆς*, with an implied derivation of that word from *τρίτος*. Other and more probable derivations are given by L. and S. under *Τριτογένεια*.

1194 βωμολόχον...τι.] 'Some pilfering trick.' Aristotle specifies one kind of *κολοῖς*, the jackdaw, as ὁ

μικρὸς, ὁ βωμολόχος, distinguishing it from another, the chough, which is *φουνικόρυγχος*, *Hist. An.* IX. 24. Haunting temples, as no doubt the jackdaw did, it would steal bits of meat from the altars, and our sausage-seller might have fitly adopted the bird as his crest.

ΚΛΕΩΝ

ποῦ ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δέ σοι τοῦτ'; οὐκ ἑάσεις τοὺς ξένους;
ὦ Δημίδιον, ὁρᾷς τὰ λαγῶν ἃ σοι φέρω;

ΚΛΕΩΝ

οἷμοι τάλας, ἀδίκως γε τᾶμ' ὑφήρπασας.

1200

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ

εἴπ', ἀντιβोलῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΚΛΕΩΝ

ἐγὼ δ' ἐκινδύνευσ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ὤπτησά γε.

ΔΗΜΟΣ

ἄπιθ'· οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.

1205

ΚΛΕΩΝ

οἷμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

1198. While Cleon is intent on the ambassadors, his opponent steals the dish of hare.

1204. ἐγὼ δ' ἐκινδύνευσ'.] Not much risk was there to run in their hare hunting: but Cleon magnifies his service. Meineke and Bothe give the whole line to the sausage-seller. Bothe says 'verba ἐγὼ δὲ repetuntur παθητικῶς.' But the δέ, and the emphasizing γε, do not come in well so. The hare indeed was probably

roasted when Cleon brought it, nor is there any time for the sausage-seller's roasting thereof; but the man would not stick at a lie, and Demus does not care for the truth of the matter, who had the risk, or who the roasting, but only who dished up his dinner.

1206 ὑπεραναιδευθήσομαι.] This is certainly a better form than the MSS. ἀναιδευθήσομαι. The correction is Elmsley's. Meineke has ὑπερ-

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί οὐ διακρίνεις, Δῆμ', ὁπότερός ἐστι νῶν
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;

ΔΗΜΟΣ

τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίῳ
δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς;

1210

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἐνι,
καὶ τὴν Παφλαγόνος· κάμελει κρινεῖς καλῶς.

ΔΗΜΟΣ

φέρ' ἴδω, τί οὖν ἔνεστιν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ὁρᾷς κενὴν,
ὦ παππίδιον; ἅπαντα γάρ σοι παρεφόρουν.

1215

ΔΗΜΟΣ

αὕτη μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος
ὁρᾷς τὰδ';

ΔΗΜΟΣ

οἴμοι τῶν ἀγαθῶν, ὅσων πλέα.
ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο·
ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί.

αναδισθήσομαι. Cf. above, v. 398,
for ἀναδύεται.

1211. The crucial test is now
proposed; the examination of the
two boxes.

1216 τὰ τοῦ δήμου φρονεῖ.] Cf.
Pac. 640, ὡς φρονοῖ τὰ Βρασιδίου.

1217 βάδιζε γοῦν.] The particle
γοῦν is to be explained here by
some ellipse like this: 'You may

well say so (that my box smacks of
republican feeling): at all events, go
to the other, and you'll see the dif-
ference.' Or more briefly, *D.* 'This
box is republican.' *G.* 'In proof
whereof go to the Paphlagonians.'
See the note above at v. 87.

1219 τὸ χρῆμα.] Cf. *Nub.* 2, τὸ
χρῆμα τῶν νυκτῶν δεον, ἀπέραντον.

1220 τυννουτονί.] He puts his

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο·
 σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν,
 αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.

ΔΗΜΟΣ

ὦ μιαρὲ, κλέπτων δὴ με ταῦτ' ἐξηπάτας;
 ἐγὼ δέ τυ ἐστεφάνιξα κάδωρησάμαν.

1225

ΚΛΕΩΝ

ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.

ΔΗΜΟΣ

κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτῷ
 αὐτὸν περιθῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατάθου ταχέως, μαστιγία.

ΚΛΕΩΝ

οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικός
 φράζων, ὅφ' οὐ δέησέ μ' ἡττᾶσθαι μόνου.

1230

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς.

ΚΛΕΩΝ

καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίῳ,
 εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.

fingers together to show how small.
 Schol.

1225 ἐγὼ δέ τυ ἐστ.] This may be a quotation from some Doric poet. The Scholiast's explanation, that it is Doric because of ἐδωρησάμαν seems far-fetched.

1230 ὅφ' οὐ δέησέ μ'.] 'By whom 'twas fated:' the aorist seems defensible enough about a past decree of fate. The MSS. have δέησει. Dindorf χρεῶν ἐμ'. The reading in the text is Bentley's, and is taken by

Meineke in his text, but questioned in the *Vindiciae*. Dindorf's reading rather recalls Æsch. *Prom. Vinc.* 996, πρὸς οὐ χρεῶν νῦν ἐκπεσεῖν τυραννίδος.

1233 ξυνοίσεις.] Ajax (Soph. *Aj.* 431) uses this word of the correspondence of his name with his fortune, ἀλαῖ τις ἂν ποτ' ὤρθ' ὧδ' ἐπὶ νῦμον τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; The gradual bringing out of the agreement between the prophecy and event is in a sort of tragic style.

καί σου τοσούτο πρῶτον ἐκπειράσομαι
παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου;

1235

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ταῖσιν εὐστραις κονδύλοις ἡρμοττόμην.

ΚΛΕΩΝ

πῶς εἶπας; ὥς μου χρησμός ἄπτεται φρενῶν.
εἶεν.

ἐν παιδοτριβου δὲ τίνα πάλιν ἐμάνθανες;

ΑΛΛΑΝΤΟΠΩΛΗΣ

κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντία.

ΚΛΕΩΝ

ὦ Φοῖβ' Ἀπολλων Λύκιε, τί ποτέ μ' ἐργάσει;
τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

1240

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἡλλαντοπῶλουν.

ΚΛΕΩΝ

οὐκέτ' οὐδέν εἰμ' ἐγώ.
λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.
καί μοι τοσούτον εἶπέ' πότερον ἐν ἀγορᾷ
ἡλλαντοπῶλεις ἐτεὸν ἢ 'πὶ ταῖς πύλαις;

1245

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὦνιον.

1237 ὥς μου.] Dindorf here and at *Vesp.* 901, introduces *μού=μοι* ὁ. It is a curious crasis: yet the def. article is rather wanted. For the sense cf. Eur. *Rhes.* 916, Φιλάμμονος παῖ τῆς ἐμῆς ἡψω φρενός.

1240 ὦ Φοῖβ' Ἀπολλων.] From the *Telephus* of Euripides. Schol.

1243 οὐδέν εἰμ' ἐγώ.] First the oracle strikes to Cleon's heart, then he breaks out in wondering appeal, then gives up entirely; yet catches at a straw; which failing, the hapless wight is rolled in.

1244 λεπτή τις κ.τ.λ.] Perhaps a line from some tragedy. Cf. *Ar. Fr.* 198, ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἄρα. The metaphor is of course from riding at anchor: thus we symbolize hope by an anchor. ὀρμεῖν is often used in the same metaphorical way. Cf. *Soph. Œd. Col.* 157, κάπῃ σμικροῖς μέγας ὥρμουν: where some read *σμικρᾶς*, which would more closely illustrate this passage, but is an unnecessary and wrong alteration there.

ΚΛΕΩΝ

οἱμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.

κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα.

ὦ στέφανε, χαίρων ἄπιθι, καὶ σ' ἄκων ἐγὼ
λείπω· σε δ' ἄλλος τις λαβὼν κεκτῆσεται,
κλέπτῃς μὲν οὐκ ἂν μάλλον, εὐτυχῆς δ' ἴσως.

1250

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

ΔΗΜΟΣΘΕΝΗΣ

ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
ἀνὴρ γεγένησαι δι' ἐμέ· καὶ σ' αἰτῶ βραχὺ,
ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.

1255

ΔΗΜΟΣ

ἐμοὶ δέ γ' ὅ τι σοι τοῦνομ' εἴπ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἀγοράκριτος·

ἐν τὰγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗΜΟΣ

Ἀγορακρίτῳ τοίνυν ἑμαντὸν ἐπιτρέπω,
καὶ τὸν Παφλαγὸνα παραδίδωμι τουτονί.

1260

1249 κυλίνδετ' εἴσω.] From the *Bellerophon* of Euripides. Schol.

1251, 2. Parodied from Eur. *Alc.* 181, σὲ δ' ἄλλη τις γύνῃ κεκτῆσεται, σὴν φρων μὲν οὐκ ἂν μάλλον, εὐτυχῆς δ' ἴσως. So Ajax thought his son could hardly be braver than himself when he prayed (Soph. *Aj.* 550), ὦ παῖ γένοιο πατρός εὐτυχέστερος τὰ δ' ἄλλ' ὅμοιος.

1254—6. These lines are by some MSS. and editors given to the chorus. Cf. above, v. 178, where it is to Demosthenes that our hero says καὶ πῶς ἐγὼ ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι; Demosthenes then tells him how he is just the man to become great; and so Demosthenes

may naturally come forward now to claim a favour of the new-made inan.

1256 Φανός.] Cf. *Vesp.* 1220. Phanus appears to have been a hanger-on of Cleon's; and was, acc. to the Scholiast, κακοπράγμων φιλό-νεικος γραμματεὺς.

1258 κρινόμενος.] 'Quarrelling;' cf. *Nub.* 66, τέως μὲν οὖν ἐκρινόμεθ'. Casaubon renders it 'reus;' but how would this apply? Nor can it well mean going to law, as it does not appear that such had been the sausage-seller's occupation. Possibly he may intend Demus to understand it of legal quarrels, whereas he simply means such wranglings as he bequeaths to Cleon in vv. 1400, 1403.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,
ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ
ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει.

ΧΟΡΟΣ

τί κάλλιον ἀρχομένοισιν
ἢ καταπαυομένοισιν

ἢ θοᾶν ἵππων ἐλατήρας αἰεῖδεν, μηδέν ἐς Λυσίστρατον, 1265
μηδὲ Θούμαντιν τὸν ἀνέστιον αὐτὸν λυπεῖν ἐκούσῃ καρδίᾳ;
καὶ γὰρ οὗτος, ὦ φίλ' Ἀπολλων, αἰεὶ πεινῇ, θαλεροῖς δακρύ-
οισιν

σᾶς ἀπτόμενος φαρέτρας Πυθῶνι δία μὴ κακῶς πένεσθαι.
λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,
ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται. 1275
εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακὰ,
αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.
νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.
ἔστιν οὖν ἀδελφεὺς αὐτῷ τοὺς τρόπους οὐ ξυγγενῆς, 1280

1262 ἀμείνω τῇ.] Meineke ἀμεί-
νω 'ν τῇ, 'non enim de utilitate
quam ille civitati allaturus est agi-
tur, sed de benevolo in Demum ani-
mo.' But are the state and Demus
so very distinct? Κεχ. is for 'Αθη-
ναίων, cf. above v. 755.

1263 τί κάλλιον.] This is taken
partly from a fragment of Pindar, τί
κάλλιον ἀρχομένοισιν, ἢ καταπαυομέ-
νοισιν, ἢ βαθύζωνόν τε Λατῶ καὶ θοᾶν
ἵππων ἐλάτεραν δέισαι.

1269. For Lysistratus, cf. *Acharn.*
855. Thumantis seems to have been
a soothsayer, and poor.

1271 Πυθῶνι δία μὴ κ. π.] Of
the vulg., Π. ἐν δία κ. π., no sense
can be made; and it falls short by
one syllable of the required metre
to answer to v. 1299. The sense is
given by the Scholiast, μετὰ δακρύων
ἰκετεύει σε πένις ἔνεκεν, ἀπαλλαγῆ-
ναι ταύτης ἀξιών. The reading taken

is Meineke's, and Dindorf in his note
approves the same. σᾶς ἀπτόμενος
φαρέτρας is about equivalent to ἰκε-
τεύων.

1273 τιμὴ ... λογίζεται.] 'Is an
honour to the good in the eyes of
any one who calculates rightly.' ὅσ-
τις = εἰ τις.

1274—89. Ariphraides has to be
exposed, and to let their hearers
know whom they mean the chorus
have to speak of his brother Arigno-
tus, a harper, and respectable man.

1278 Ἀρίγνωτον.] There is prob-
ably a pun intended on the mean-
ing of this name.

1279 ὅστις... νόμον.] Proverbial
of one who knew anything at all;
elementary knowledge of music being
a matter of course. The previous
mention of Arignotus, a musician,
suggested the illustration.

Ἀριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται
 ἐστὶ δ' οὐ μόνον πονηρός, οὐ γὰρ οὐδ' ἂν ἡσθόμην,
 οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι
 ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,
 οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πιέται ποτηρίου.

ἢ πολλάκις ἐννυχίαισι

1290

φροντίσι συγγεγένημαι,

καὶ διεζήτηχ' ὅποθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων ἀνέρων
 οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβολεῖν ἂν
 ὁμοίως·

1297

ἴθ' ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριῆρεις ἐς λόγον, 1300

καὶ μίαν λέξει τιν' αὐτῶν, ἥτις ἦν γεραιτέρα·

οὐδὲ πυνθύνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;

φασὶν αἰτεῖσθαι τιν' ἡμῶν ἑκατὸν ἐς Καλχηδόνα

ἄνδρα μοχθηρὸν πολίτην, ὀξίνην Ὑπέρβολον·

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετὸν, 1305

καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει·

ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,

ὑπὸ τερηδόνων σαπείσ' ἐνταῦθα καταγνῆράσομαι·

οὐδὲ Ναυφάντης γε τῆς Ναύσσωνος, οὐ δῆτ', ὦ θεοί,

εἵπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην. 1310

1290—99. Cleonymus is again ridiculed: for whom cf. *Acharn.* 88, and of this play vv. 958, 1372. He was both glutton and coward.

1290 ἢ πολλάκις κ.τ.λ.] Cf. Eur. *Hipp.* 375, ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.

1292 φαύλως.] 'Easily:' cf. v. 404, and *Vesp.* 656, φαύλως λόγισαι.

1295 ἀνέρων.] Meineke suspects this word, for *οἱ ἔχοντες* by itself is used for 'the rich,' but not elsewhere *οἱ ἔχοντες* ἀνδρες.

1299 σύγγνωθι τ. τ.] 'Have mercy on our board,' i. e. do not eat us out of house and home.

1300—15. The Chorus remon-

strate against the wasteful sending out of ships at the bidding of demagogues like Hyperbolus.

1303 Καλχηδόνα.] So Casaubon corrects for *Καρχηδόνα*: and so the Scholiast understood it, for they say, πόλις Θράκης περὶ τὸ Βυζάντιον. And it seems to be right here, though in v. 174 it is not necessary, nor, upon the whole, an improvement.

1304 ὀξίνην.] So in Latin a worthless fellow is 'vappa.'

1307 ἀποτρόπαι'.] Cf. *Av.* 61, Ἄπολλον ἀποτρόπαιε.

1307, 8. 'Better,' says she, 'to live and die an old maid, than to be thus lorded.'

ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίους, καθῆσθαι μοι δοκεῖ
 ἐς τὸ Θεσείον πλεούσας ἢ πὶ τῶν σεμνῶν θεῶν.
 οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·
 ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,
 τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελκύσας. 1315

ΑΓΟΡΑΚΡΙΤΟΣ

εὐφημεῖν χρή καὶ στόμα κλείειν, καὶ μαρτυριῶν ἀπέχεσθαι,
 καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἤδε γέγνηεν,
 ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.

ΧΟΡΟΣ

ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
 τίν' ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ' ὅτῳ κνισῶμεν ἀγνυῖς;

ΑΓΟΡΑΚΡΙΤΟΣ

τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα. 1321

ΧΟΡΟΣ

καὶ ποῦ 'στιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων ἐπινοίας;

ΑΓΟΡΑΚΡΙΤΟΣ

ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν Ἀθήναις.

ΧΟΡΟΣ

πῶς ἂν ἴδοιμεν; ποῖαν τιν' ἔχει σκευήν; ποῖος γεγέννηται;

1311, 12 καθῆσθαι μοι δοκεῖ πλεούσας.] So Reiske and Brunck, with Porson's approval. Cf. *Vesp.* 270, ἀλλὰ μοι δοκεῖ σπάντας ἐνθάδ', ἄνδρες, ἄδοντας αὐτὸν ἐκκαλεῖν.

1312 ἢ πὶ τῶν σ. θ.] Reiske proposes ἢ πὶ τῶ (θῶς or οὐδὲ) σ. θ. With the present reading it is doubtful whether it is πλεούσας ἐπὶ, 'sailing towards,' a frequent sense of ἐπὶ with the genitive in Thucydides, or καθῆσθαι ἐπὶ, 'to sit upon, or over,' of suppliants besieging as it were the temple's threshold. Perhaps this latter is preferable: cf. Eur. *Ion*,

1285, ἔξεν πυρᾶς ἐπὶ.

1315 τοὺς λύχνους.] Cf. *Nub.* 1065, οὐκ τῶν λύχνων: also above, v. 739.

1320 κνισῶμεν ἀγνυῖς.] Cf. *Dem. c. Mid.* 531, αὐδῶ Ἐρεχθεΐδαισιν..... μεμνησθαι Βάκχοιο καὶ εὐρυχόρου κατ' ἀγνυῖς ἰσθάναι ὠραίων Βρομῶν χάριν ἀμμιγα πάντας, καὶ κνισᾶν βωμοῖσι κάρη στεφάνοις πυκάσαντας.

1321 ἀφεψήσας.] As Medea restored Æson.

1323 ἰοστεφάνοις.] Cf. *Acharn.* 637, 639, for this epithet, and for *λιπαραί*.

ΑΓΟΡΑΚΡΙΤΟΣ

οἷός περ Ἀριστείδη πρότερον καὶ Μιλτιάδῃ ξυνεσίτει. 1325
ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν προ-
πυλαίων.

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθηναῖς
καὶ θαυμασταῖς καὶ πολυῦμνοις, ἔν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

ΧΟΡΟΣ

ὦ ται λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι Ἀθηναί,
δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόν-
αρχον. 1330

ΑΓΟΡΑΚΡΙΤΟΣ

ὅδ' ἐκεῖνός ὄρᾳν τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρὸς,
οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνην κατάλειπτος.

ΧΟΡΟΣ

χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων· καὶ σοὶ ξυγχαίρομεν ἡμεῖς.
τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι τροπαίου.

ΔΗΜΟΣ

ὦ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε. 1335
ὅσα με δέδρακας ἀγάθ' ἀφεψήσας.

ΑΓΟΡΑΚΡΙΤΟΣ

ἐγώ;

1326 καὶ γὰρ κ. τ. λ.] Here by some stage-machinery the gates of the citadel are thrown open, and Demus disclosed enthroned in splendour; or, as Casaubon thinks, there was a representation of the whole city as it was of old.

1331 τεττιγοφόρας.] Thucydides speaks of the wealthy old Athenian gentlemen not long before his own time as χρυσῶν τεττίγων ἐνέρσει κρῶ-
βυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ
τριχῶν, I. 6. The grasshoppers were

worn by the Athenians as an emblem of their being sons of the soil (αὐτό-
χθονες).

1332 χοιρινῶν.] For the use of these in voting cf. *Vesp.* 333, *Λιβον* ἐφ' οὗ τὰς χοιρινὰς ἀριθμοῦσιν: also v. 349 of the same play.

1336 ἐγώ;] Meineke says 'inepte Agoracritum ad Demi verba responde-
re ἐγώ; dudum intellectum est a criticis.' Have they equally seen a fault in v. 1344? Surely a pronoun is often thrown in in dialogue, where

ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἷος ἦσθ' αὐτὸς πάρος,
οὐδ' οἷ' ἔδρας· ἐμὲ γὰρ νομίζουσιν ἂν θεόν.

ΔΗΜΟΣ

τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποιός τις ἦ;

ΛΙΟΡΑΚΡΙΤΟΣ

πρῶτον μὲν, ἰπότη' εἵποι τις ἐν τῇ κλησίᾳ,
ὦ Δῆμ', ἐραστής εἰμι σὸς φιλῶ τέ σε
καὶ κήδομαί σου καὶ προβουλεύω μόνος,
τούτοις ὅποτε χρήσαιτό τις προοιμίους,
ἀνωρτάλιζες κάκερουτίας. 1340

ΔΗΜΟΣ

ἐγώ;

ΛΙΟΡΑΚΡΙΤΟΣ

εἴτ' ἐξαπατήσας σ' ἀντὶ τούτων ὥχετο. 1345

ΔΗΜΟΣ

τί φῆς;
ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἠσθόμην;

ΛΙΟΡΑΚΡΙΤΟΣ

τὰ δ' ὧτά γ' ἂν σου νῆ Δί' ἐξεπετάνυντο
ὥσπερ σκιαδεῖον καὶ πάλιν ξυνήγετο.

ΔΗΜΟΣ

οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;

ΛΙΟΡΑΚΡΙΤΟΣ

καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, 1350

we in English should lay no stress on it, or even not use the pronoun at all. For instance: *ἀρα ταῦτ' ἔδρας;* *ἐγωγε*, 'Did you do this? Yes.'

1344 *ἀνωρτάλιζες*.] *ὀρτάλιζεν* λέγεται ἐπὶ τῶν ἀρχομένων ἀναπτερόσσεσθαι ὀρνίθων, Schol.

κάκερουτίας.] 'And tossed your horns' in conceit and pride: as a bull or stag might do.

1345 *ἀντὶ τούτων*.] In return for your believing his flattery and promises he cheated you: cf. v. 1404.

1347 *τὰ δ' ὧτά γ' ἂν σου*.] 'No you didn't, and your ears, &c.' The γε expresses agreement to what the former speaker has said or implied, and introduces something further. So also below in v. 1350.

ὁ μὲν ποιεῖσθαι ναῦς μακράς, ὁ δ' ἕτερος αὐ
καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
τὸν τὰς τριῆρεις παραδραμῶν ἂν ᾤχετο.
οὗτος, τί κύπτεις; οὐχὶ κατὰ χάραν μενεῖς;

ΔΗΜΟΣ

αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις.

1355

ΑΓΟΡΑΚΡΙΤΟΣ

ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
ἀλλ' οἱ σε ταῦτ' ἐξηπάτων. νυνδὶ φράσον·
εἰάν τις εἴπῃ βωμολόχος ξυνήγορος·
οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιτα,
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην·
τούτον τί δράσεις, εἰπὲ, τὸν ξυνήγορον;

1360

ΔΗΜΟΣ

ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,
ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.

ΑΓΟΡΑΚΡΙΤΟΣ

τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·
τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον.

1365

ΔΗΜΟΣ

πρῶτον μὲν ὅπόσοι ναῦς ἐλαύνουσιν μακράς,
καταγομένοις τὸν μισθὸν ἀποδώσω ὕτελλῃ.

1352 καταμισθοφορῆσαι.] To spend in paying dicasts, ecclesiasts, &c., Schol.

1354 τί κύπτεις;] Demus here hangs his head for shame.

1359, ὅο οὐκ ἔστιν δίκην.] Mitchell aptly quotes from Lysias (c. *Epicratem*, p. 177) the following: ἐνθυμείσθαι δὲ χρὴ ὅτι πολλάκις ἤκούσατε τούτων λεγόντων ὅποτε βούλοιντο τινα ἀπολίσσαι, ὅτι εἰ μὴ καταψηφίεισθε ὧν αὐτοὶ κελεύουσιν, ὑπολεί-

ψει ὑμᾶς ἡ μισθοφορά.

1367 μισθὸν ἀποδώσω ὕτελλῃ.] The Athenians seem at one time to have paid their sailors low pay, and that irregularly given, on purpose. For Alcibiades advises Tissaphernes to do so (Thuc. VIII. 45), alleging that the Athenians found it answer, because thus their sailors had not enough to get fat and luxurious on, while there was always a hold on them in the arrears of pay still due.

ΑΓΟΡΑΚΡΙΤΟΣ

πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.

ΔΗΜΟΣ

ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
οὐδεὶς κατὰ σπουδὰς μετέγγραφήσεται,
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται.

1370

ΑΓΟΡΑΚΡΙΤΟΣ

τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.

ΔΗΜΟΣ

οὐδ' ἀγοράσάγηνειος οὐδεὶς ἐν ἀγορᾷ.

ΑΓΟΡΑΚΡΙΤΟΣ

ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

ΔΗΜΟΣ

τὰ μεράκια ταυτὶ λέγω, τὰν τῷ μύρῳ,
ἃ στωμυλεῖται τοιαδὶ καθήμενα·
σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.

1375

1368 ὑπολίσποις.] Brunck and Meineke prefer ὑπολίσφοις as the more strict Attic form. Cf. *Ran.* 826, λίσπη γλώσσα.

1370 κατὰ σπουδὰς.] 'By interest.' Cf. *Pac.* 1179—1184, δρῶσι οὐκ ἀνασχετὰ τοὺς μὲν ἐγγράφοντες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω ἐξαλείφοντες δις ἢ τρίς, κ.τ.λ., for such tampering with the roll. Cf. also v. 926 of this play for σπεύδειν.

1370, 71 μετέγγραφήσεται...ἐγγεγράφεται.] 'Will be (or become) enrolled in another class, but will remain enrolled as he was at first.' Note the different force of the two futures.

1372 πόρπακα τ. Κ.] If interest avail not, Cleonymus will have a bad place, being a coward (cf. *Nub.* 353), who fled, 'relictā non bene parumula.'

1373 ἀγοράσάγηνειος.] A crasis

not very unlike that quoted at v. 1175.

1375 ἐν τῷ μύρῳ.] ἀπὸ τοῦ ἐν μυροπωλείῳ, Schol. Cf. *Vesp.* 789, ἐν τοῖς ἰχθύσιν. *Thest.* 448, ἀγὼ μάλιστα στεφανηπλοκοῦς' ἔβοσκον ἐν ταῖς μυρρίναις. Cf. also *Lys.* 557.

1377 Φαίαξ κ. τ. λ.] Phæax was, acc. to the Scholiast, an orator who escaped a capital charge: but this may be only a story invented from this line. About an orator Phæax we have a line of Eupolis, λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν. One MS. has ἐμάνθανε; Dindorf in his note suggests, and Meineke reads, δεξιῶς τε κατέμαθε. The sense would then be, 'Phæax is cunning and cleverly taught, for, &c.' And the Phæax described in the line of Eupolis seems likely to have been a fit man for these chattering young *flâneurs* to admire.

συνερκτικὸς γάρ ἐστι καὶ περαντικὸς,
καὶ γνωμοτυπικὸς καὶ σαφὴς καὶ κρουστικὸς,
καταληπτικὸς τ' ἄριστα τοῦ θορυβητικοῦ.
μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ
τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

1380

ΑΓΟΡΑΚΡΙΤΟΣ

ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν.

ΔΗΜΟΣ

μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι.

ΑΓΟΡΑΚΡΙΤΟΣ

φήσεις γ', ἐπειδὰν τὰς τριακοντούτιδας
σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.

ΔΗΜΟΣ

ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν θεῶν,
πῶς ἔλαβες αὐτὰς ἐτεόν;

1390

ΑΓΟΡΑΚΡΙΤΟΣ

οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβεις;
νῦν οὖν ἐγὼ σοι παραδίδωμ' ἐς τοὺς ἀγροὺς
αὐτὰς ἰέναι λαβόντα.

ΔΗΜΟΣ

τὸν δὲ Παφλαγόνα,
ὅς ταῦτ' ἔδρασεν, εἴψ' ὅ τι ποιήσεις κακόν.

1395

ΑΓΟΡΑΚΡΙΤΟΣ

οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην·
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,

1378 *συνερκτικός.*] The Scholiast explains this, *συνείρειν τοὺς λόγους δυνάμενος*, as if they had *συνερτικός*; and Dindorf in his note approves this, as does Meineke. Yet *συνερκτικός* gives a fair sense, as L. and S. interpret it, 'cogent.'

1380 *καταληπτικός.*] One who can get a hold on, and check, the noisy mob.

1388 *αἱ Σπονδαί.*] Here the Treaties or Truces come in as women. So Peace is personified in Aristophanes' play of that name.

1394 *ἐς τοὺς ἀγροὺς.*] The restoration to rural pleasures is a great point in several of the comedies of Aristophanes, but more so in the *Acharnians* than in this play, and most of all in the *Peace*.

τὰ κύνεια μινγὺς τοῖς ὄνειοις πράγμασιν,
μεθύων τε ταῖς πόρναισι λαιδορήσεται,
καὶ τῶν βαλανείων πίεται τὸ λούτριον.

1400

ΔΗΜΟΣ

εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,
πόρναισι καὶ βαλανεῦσι διακεκραγένοι,
καὶ σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ
ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός.
ἔπου δὲ ταυτηνὴ λαβὼν τὴν βατραχίδα·
κακεῖνον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,
ἵν' ἴδωσιν αὐτὸν, οἷς ἐλωβᾷθ', οἱ ξένοι.

1405

1399 τὰ κύνεια...πράγμασιν.] The Scholiast says ἔθος γὰρ τοῖς μαγέροις μινγύνει κρέα προβάτων τε καὶ αἰγῶν καὶ προτιθέσθαι ὡς μόνον προβάτων καὶ ἐξαπατᾶν τοὺς ἀφελεστέρους. The substitution of dog and donkey for porkers seems rather worse. πράγμασιν seems put by way of surprise for κρέασιν or perhaps σώμασιν.

1401 πίεται τὸ λούτριον.] The MSS. have λούτρον. Elmsley corrected it. Bothe (with Brunck) reads αὐτὸ τὸ λούτρον πίεται. The Scholiast explains by τὸ ἀπόλουμα καὶ ῥυπαρόν. Hesychius recognizes the form λούτριον as ῥυπαρόν ὕδωρ καὶ λελουμένον, ἡγοῦν ἀπάνωμα.

1403 διακεκραγένοι.] 'To bandy slang.' For the force of διὰ, cf.

Herod. IX. 16, διαπινόντων (comp. *Acharn.* 751); *Vesp.* 1481, διορχησόμενος.

1406 βατραχίδα.] An official robe worn at the town-hall banquets, says Casaubon.

1409 ξένοι.] Here some short song of the Chorus probably has been lost to us: at all events Aristophanes concludes his other plays with some lines from the chorus. Dindorf however adduces the instances of the *Prometheus* and *Agamemnon* of Aeschylus, and the *Trachiniae* of Sophocles, as tragedies ending without anything of the sort: and if the rule was thus broken by tragic poets once or twice, it may have been broken in comedy.

3, WATERLOO PLACE, Pall Mall,
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